

The Golden

of 200 ydome conteyninge pleasant
flowres, that is to saye, propre and quicke
ke saynges of Prince s, Philosophers
and other sortes of men. Drawen
forth of good aucthorites, by
Richard Cauermer.

Newly recognisid
and augmented.

Imprynted at London by
Wylliam Copland for
Rycharde Kelyng
lynge in Lombard
strete nere vnto
the Stockes
market at
the sygne of
the Egle.



Rycharde Tauerier to the
gentle readers.



Chauē here (good readers)
a gatdeyne or a aparadysse
rathet of nette, propre, quic-
ke, & graue sayinges of re-
nowned persons, in whych
to recreat your selfs, it shalbe as I iud-
ge no lesse profitable, thē pleasant unto
you. I had purposed to haue made the
vokē muche longer, but beyng other
wyse letted, I was compelled to cloose
vp my worke. Howe be it, yf I shall
hereafter perccyue, that ye haue any de-
lyte & pleasure in thys kinde of studies,
I wyll not stycke, from tyme to tyme
as I shall haue oportunitie, to enlarge
and amplaite these my simple lucubrati-
ons: yf not, at lest ye haue a token and
signification of my good zeale hollye
bent to do you such pleasure and profit
as in my lytle power lyeth.

Fare you well.

The

980

Agasicles.

The garden of wysedome, conteyninge wytty and plesaunt sayings of kynges, philosophers, and dyuers sortes of men.

Agasicles.



Agasicles kinge of Lacedemon, being demaunded bi what me nes a prynce or ruler may safly rule without any garde of me to defende hys body: answered. If the prynce so ruleth hys subiectes, as a father hys chyldren. What thing should be spoken of a panyne, more christianly? Certes thys sayinge to be true proueth therperyence at this day of the most excellent prince our soueraygne lord king Henry the eyght, Lorde god myth that inwade ioye;

Agasicles.

with what hertie loue & reuerence do al
hys lyge subiectes imbrace the mage-
sty of his graces persone, and nat only
hys lyge subiectes, but also euuen the
verye ranke traytours, whiche inten-
ded nothyng elles but sedycyon, yet the
incomparabile maiestye of his owne per-
sone they coulde not, but haue in won-
derous reuerence? Wherof shoulde this
come, but by reason that his grace bea-
reth hym so benyngely, so gentilly, so
louynglye to all hys subiectes, that he
maye very well be called Pater patic
the father of the countrey, or (to vse
the termie of the Prophete Esay) the
noursyng father. Do ye nat thynke,
that this so excellent a prince, so entier-
lye beloued of his subiectes, yf it were
nat rather for feare of foreyn enemys
then of hys owne subiectes, might ryde
& go, where so ever his hyghnesse wold,
wythout any garde.

Agesilaus.

A geslaus.

Geslaus that great kyng of **G**reece
Lacedemonians, whē he was
asked, by what meanes a man
myght attayne to haue an honest name
amonges men, answered: If he speake
that is best, and do that is most honest.
What thing could be spoken more bri-
efly? and agayne, what more fully and
absoluteslye.

Che was accustomed to say, that the
offyce of a capitayne is agaynst rebel-
les to vse hardynesse, and agaynst hys
lienge subiectes, gentylnesse.

When a certayne vnshamefast su-
er heng styl upon hym, crauynge and
satynge euermore vnto hym: Sir ye
haue promyzed me, ye haue promyzed
me. In dede (þ the kyng) I haue pro-
myled the, yf the thynge be lawfull that
thou alkest, but yf nat, I sayde it, but
I promyzed the nat. Wyth this propre
answere he shoke of, the malapertnes
of the suter: But when the felow wolde

A. iii.

nat

Agesilaus

not yet sease crauyng, but answered agayne. It becommeth kynges to perfourme what so euer they graunte euen wþth a becke of theyr heade . Neuer a whyt more (þ the kyng) then it becommeth suche as come to kynges, to aske and speake that is lawfull.

AOne praysed a rethoricien, because he made tryflynge matters and chynges of smal importaunce to seeme weigh tye a greate matters. I (þ Agesilaus) woulde not iudge hym a good shoomaker, whiche for a lyttell fote makethe a greate payre of shooes. Undoubtedly in speakeynge, the trouth is moost allowed and he speaketh beste, whose tale is agreeable to the matter.

Agesilaus was wont verry often to warne his souldioures, that they tourment not theyr prisoners as felos, but saue them as men. Also for chyldren taken in the warres he prouyded, that they shoulde be brought to gyther into one

one place, to thintent that they perys-
hed not at the remouyng of the hoooste
The sanie prouisyon and care he had
for the decrepyte & very aged persons,
whyche were taken prysoner, lest (by-
cause they were not hable to folowe)
they myghte be torn in peeces of dog-
ges and wylde beastes. And thys hu-
manitee gat hym the hertes and a won-
derfull beneuolence, not only of others
but also euен, of captyues and pryslo-
ners. It is to be feared leste thys Da-
nymy kyngē shal rysle at the greate daye,
and cōdemne a great nombre of chry-
stian prynces and capitaynes, whyche
spare neyther wygme, wyddowe, suc-
kyngē infantes, ne decrepit personnes-
but rauish, kyll all, bren all, more lyke
Turkes then Chrystians.

¶ When it was reportyd vnto hym
howe that a certayne transgressyon of
the lawe (as it myght be a traytoure or
other felon) dyd very constauntly a-

Igesilaus.

hyde and suffre suche tourmentes and execution as the lawes wylled. Thys noble kyng sayd in this wyse. O Lorde howe notablye wretched is thys man, whiche applyeth and bestoweth pacynce vpon nougtye and vnlawfull matters. Ye shall vnderstande, that amonge the Lacedemonians was vsed a wonderfull pacynce and suffraunce of trouble or aduersitie whiche surelye yf the same be taken for thynge honest, deserueth no small prayse, but contrarly, yf it be for thynge dishonest, then the constaunte sufferer of the same doth not onlye lacke prayse, but in thy behalfe he is reputed the more folyshe and myserable. Certes it greued moche this excellente Prynce, that so stronge an harte and valgauntnesse of nature was spente in a matter of leudenesse, whiche yf he had consumed vpon thynge of honestye, he myght haue bene not

not a litle profytalbe for the common
wealthe.

CWhan he was yet a chylde, and so
lenipne games were played for the ex-
cercysse of chyldren, in whiche he that
had the orderynge and rule therof had
appoynted hym but to a byle part and
rowme, he neuerthelesse obeyed, albeit
he was heire apparaunte to the crowne
and sayde in this wyse. Goodynough
for I wyll shewe that not the rowme
dignifyeth the person, but the persone
dignifyeth & renowmeth the rowme.

C Certaynelye this sayenge declated
in the chylde a wonderfull hyghnes
and courage of mynd conioyned wyth
semblable moderation. And verelye
suche personages onlye be mete for the
gouernauise of a realme.

C At what time he stode at the altare
of the Goddesse Pallas, to make sacry-
fyce vnto her, it chaunced so þ a lowse
botte hym in some parte of hys body
whiche

Agelaius.

Whyche he felynge was not ashamed to plucke forth the lowse , and in the presence of the people there assembled, kylled it sayeng in thys wyse. I sweare by the holye goddes, as for me, I wyll not stynke to kylle myne ennemye (whyche lyeth in wayte of me) euен at the vertye Altare in the churche.

Cherby declarynge his mynde neyther to be subiecte to folyshe shamefastnes, nor yet to found superstition. And furthermore (as noteth Erasmus) he sygnifyed by the samie: that to suche as be manquellours, or misdypatoures of mannes lyfe, no churche nor saynctuate ought to be a sauegarde or defence, **¶** When a chylde in his presence was drawing out of a hole a 'mouse whyche he had taken a the mouse struggelynge with hym, botte hym by the hande and escaped. Agelaius shewed the thyng to hys men then present and sayd .
Sythenis so lytle a vermyne doeth so venge

A geslaus.

Venge it selfe vpon them that hurtte it
What heart and courage oughte men to
haue? Thus the most valyaunt Capy-
taine toke occasion al aboutes to enco-
rage his folke to the entenee they myght
be the moore hardye agaynste theyr en-
emyes.

C Furthermore thys example serueth
to monyshe a persone, that though he
be never so valiaunt and myghtye, he
prouoke not throughte iniurye the wea-
ker person.

C To one whyche asked him, howe he
micht gette hym glorie and hygh fame
Forsooth (qu he) yf thou wylte despysse
deathe: For verelye in battayle there
can be no valiaunte dede achenued ne
done by hym whiche hathe hys mynde
possessed of feare, Thys selfe same af-
fection throughte out the whole lyfe of
man is wonte to calle backe the man
in whome it rayneth from mooste ho-
neste and noble actes.

Agys

Agis the fyfste.

Agis the sonne of Archidamus,
 kyng of þ Lacedemoniās was
 wonte to saye ,that the Lacede-
 monians oughte not to aske, howe ma-
 ny the ennemis be , but where they be
 Sygnysyng, that the vctorye han-
 geth not vpon nombre of solydiours
 but vpon theyz hardinesse,courage ,re-
 adynes and celeriteye in settynge vpon
 theyz ennemyses. I truste in lyke wyse
 that Englysshemen, when so euer the
 defence of our countreye shal calle vs to
 warre agaynste oure ennemyses, wylle
 not cowardelye aske , howe many they
 be, but lyke syerset and hardye champy-
 ons, where be they that dare mayn-
 teyne anye false quarell agaynste oure
 moste dread soueraygne lord , and his
 people, en a ful readynes at a becke to
 come, whether so euer hys maiestye
 shal commaunde.

When a certayne theþorȝyon pray-
 sed hys

Lycurgus.

sed hys science of rethoryke with hyghe
wordes, sayenge: that nothinge is more
excellente, than an eloquent oracyon.

Then, w^e Agis whan thou holdest thy
peace, thou art nothyngē worth. Mea-
ning that it is much more excellent and
gloriosus for a man to do worthy thin-
ges, then to haue a tounge readye and
swyft to talke of other thynges.

Beinge demaunded what kynde of
learnyngē or science was chyefely v-
sed and exercysed, amonges the Lacc-
demonians. Certes (sayd he) to leatne
bothe howe to rule, and also to obeye
the rule of other. In other contryes be-
tillie there be manye scyences lerned but
the same be rather curiouse than neces-
sarie for the ryghte gouernauice of a
common weale.

Lycurgus.

Lycurgus, he that made lawes
for the Lacedemonians, when he
was very desyrous to byngē his coun-
treys

— Lycurgus.

try men from theyr corrupte and vysy-
ouse maners. vnto a more temperate
fascion of liuinge, brought vp. ii. whel-
pes of one kynde, of whiche the one he
suffered at home to eate dayntyne mea-
tes, the other he vsed to lede oute into
the fyldes, and to exercyse hym in hun-
tyng. Afterwarde he brought theym
bothe forth into the Gyldchalle before
all the citizens, and caused to be layde
there certayne dylcate meates, and also
by them thornes and bretes forth wþt
he put forth an hare. So when eyther
of the whelpes ranne to that he was ac-
customed vnto, the one to the meate,
the other vpon the hare: Se ye not, o
frendes (¶ Lycurgus) these two whel-
pes that wheres as they be of one lyter
yet bycause of theyr dyuers bryngynge
vp, they be now wanen and are become
farte vnylike one an other, and howe
exercyse of moche more strengthe vnto
honesty, then is nature? Assuredly
the

Lycurgus.

the thyngē that Lycurgus dyd in hys
citye, is of euerye householder to be
done in his house, and of euerye gouer-
nourē in his flocke, Nature (I wyl
well) is a thyngē of greate myghte and
efficacye, but surely institution or bryng-
yngē vp, is muche myghtier, whiche
is hable to amende refourme & streygh-
ten a crooked and euyl nature, and turne
the same into a good nature. What
maner chyldren shall be borne, lyeth in
no mans power, but nevertheles that
by ryghte bringing vp, they may proue
good, thys lyeth in our power.

CSuche citizens as abhorred ma-
ryage, and hadde leuer lyue as bache-
lers: Lycurgus forbad to be presente
at syghtes and enterludes, and added
also other shames and reproches vnto
them, by this crafte dylygently prouy-
dynge, that the citizens shulde imploye
them selues to begette chyldren. For
whereas it was an usage and lawe a-
monges

Lycurgus.

monges the Lacedemonians, that the
yongers shulde gyue muche honoure
and reuerence to theþr elders, thys ho-
noure he plucke from them, whiche by
wedlocke wolde not encrease the num-
bre of the citizens.

¶ Lycurgus bcyng demanded, why
he made a lawe that nothyng shuld be
gyuen with a mayden in mariage, an-
swered: Bycause nerther for pouertye
none myght be left unmaried nor for ry-
ches any desyred, but þ euery yong ma-
hauynge respecte to the maners of the
mayde, myght cose her onely by her ver-
tuous conditions.

¶ For this same cause he remeued out
of the cytye al paynted colours and or-
namentes, wherwyth other woinen be
wont eyther to set forthe or to fashyon
theþr bewtye.

¶ The sanie Lycurgus, whete as he
appoynted a certayne age for maydens
and also yonge men to mariage, be-
yng

Lycurgus.

ynge demandid, whye he ded so, aun-
swered: To the intent that the issue bo-
re of full growen parentes, and whiche
be of perfyte age, maye be stronge and
talle.

CDemanded also why he for badde
the man to slepe al nyghte wyth his wi-
fe, but ordeyned that eicher of the shulde
the most part of the daye kepe company
with theyr lyke, the manne with men, &
the woman wyth women and wyth the
also shulde rest al the hole nyghtes, but
wyth hys spouse he shulde not haue to
do, but by stealthe, and chamefastlye.

Fyrst (þe) that they myght be strenghe
in bodies accompanying togyther, but
seldome. **S**econdlye, that loue betwene
them shal always abyde fresshe and
newe. **T**hirdly that they may engendre
the stronger issue.

CFurthermore in those times the cha-
stite of maryed women was so great
and they so farre of from the lyght de-

G. I. **memor**

Lycurgus.

meanour whyche afterwarde they fel to, that at begynnyng the synne of aduoutere was thought impossyble ener to haue chauiced amonges them. And therfore when a certayne aunciente Lacedemonian named Geradas, was aske^d of a straunger, what punyshmente aduouters shulde haue amonges them for he coulde se no lawe made by Lycurgus in thys behalfe: He auawered Oftende there is none aduouter amonges vs. Then the oþer wente furþer and asked what yf there were any? Then (þe he) he shall gyue so greate an oxe, as shall streach hys necke ouer the mountayne of Tapgette, and drynge of the floude of Eurota. When the oþer smyld and sayd, it was impossible to fynde so greate an oxe. And is it not (þe Geradas) as moche impossyble that in our cytre shulde befounde anye aduouterer, wherem ryches, delytes, pleasures, and all curyouse deckynges of

Lycurgus.

of the bodye be had in highe reproche; and agayne shamefastnesse, demeun-
nesse, and due obedycnce to publike of-
fycies in highe estimation & worshyp.
Thys Geradas full prudently vnder-
stode, that vyses coulde not there grow
where no beddes to sowe vyses in, were
suffred ne admitted, and that those thin-
ges lyke as deed and despysed whiche in-
steade of honoure to be hadde in despynge
and scorne.

Cwohen one requyred hym, that he
woulde make and ordeyne in the citie a
Democracye, that is to saye, a gouer-
nance of the people or commonis, in
steade of the gouernauce of the lordes
Ordeyne thou (quod he) fyrlt a Demo-
cracie in thy house. In fewe wordes he
taught that, that fashyon of common
weale is not profitable to the cypye,
whych no man wolde haue in his owne
familie. Certes a city or a realme is no-
thyng els then in effect a greate house.

B. II.

I. penegus.

Demaunded why he tracted a lawe
that in tynes of wattes, they shoulde
oftentymes chaunge theyz tentes and
pauylpons: To the intente (¶ he) we
may hurt out enemys the more.

The Lacedemonians, bycause they
were mymble and lyghte, remeued with
no great busynes theyz host: wher as
theyz enemys coulde nat do the same
wythout theyz great incōmoditie, and
also wyth longer respyte: for as muche
as they carayd about with them so man-
y baggages and burthenis.

Demaunded why he ordeyned that
the Lacedemonians shulde make theyz
sacryfycē and oblation wyth small and
chepe thinges. Bicausē (¶ he) we shalld
neuer want wherwyth to honoure god
Who would nat saye, but that in so-
lemne worshippinges of god, all roya-
ltye and sumptuouse magnyfycēce,
is lytell ynoughe? But thys prudente
papnym vnderstode that god delieth
rather

Lycrges.

rather in frugalytie, then in fatte sacryfices, lest vnder pretence of religio (as in oure dayes it was come to passe) al abhominatione shulde be maynteyned

L The same Lycurgus beynge asked why he forbadde that the cytye shoulde be defended wyth walles: Answered: Bycause that Cytie wanteth no walles, whiche is fanced nat wyth stones but with men.

Socrates.

Socrates the Atheniense, a great philosopher, & of most pure liupnge, was wonke to teche, þ me ought to abstain from meates þ wolde prouoke the man nat hongry to eate, & from drinke that wold allure, the nat thyȝtþe to drynke. **H**e said, the best sauce is hongre, for as muiche as it bothe beast swemeth all thinges, and is of no cost. And therfore he him selfe did euer eate and drynke w swetnesse, bycause he dydde neþher of them

Socrates.

them, but when he hingred & thyristed,
¶ Moreouer he accustomed hym selfe
to beare hongre and thirst, for at what
times other men coueted most to drinke,
than would he never drinke of the fyre
cuppe þ was fylded. And when he was
demaundid why he did so, he answered,
bycause he wouide not accustome hym
selfe to folow his affections and lustes,
¶ He sayde, those that exercysed them
selues to chastnes of lwinge, and sobre
dietet, had both fare more pleasure and
lesse sorowe, then they that myth moost
a deo soughte all the pleasures of the
worlde: for as muche as the pleasures
of intemperate persones, besydes the
tormente of theyr consycence, besydes
their evyll name and pouertie, whereto
vnto they be at lengthe broughte, doo
byng for the most gart euē to their bo
dieg also more peyne than pleasure. On
the contrarye parte, the thynges that be
best, þ same be made also most pleasant

þf

Socrate

¶ þt thou acquayntest thy selfe wþ them.
¶ He sayd it was an hygh reproch for
a man by setuyng & obeyng wylfully
hys inordinate pleasures, to make hym
selfe such one as no man wolde be glad
to haue for the drudge or slaye of hys
house,

¶ When he was admiryshed by hys
frend, þ for the feastyng of hys gestes
he made verye scelendre prouysyon, he
aunswered, yf they be good men, it shal
be ynoch(þf not)more then ynoch.

¶ The same Socrates whcn he was
asked, whye he hym selfe dyd not go-
uerne the common welth, syth he knewe
beste howe to gouerne it, aunswered,
that he is more profytale to hys coun-
trye that maketh manye good gouer-
nours of the same then he whiche go-
uerneth it wel hym selfe.

¶ Demauinded by what meaneſ a man
myght attayne to an honest fame. Yf,
(þ he) thou study to be ſuch one in dede

Socrates.

as thou woldeste be contented in hame
¶ He sayed it was farre unsytyng,
where as no man professethe or practy-
sethe any handy crafte wythout his gre-
at shame, valesse he hath learned it a-
fore, yet to the gouernauce of a comen-
weale men be admytted and appoynted
whyche never employed theyr wyttes to
lerninge.

CHe was accustomed to saye, that no
possession is more precyouse, then a true
and good frende to a man, nor that no
greate frute or pleasure can be any o-
ther where taken. And therfore he sayde
that manye men do ouerthwartlye and
clene out of ordre which heare more gre-
uouslye the losse of money, then the losse
of thevz frende, & whiche crue they haue
lost the benefyte that they haue conser-
ued and giuen for nothyng, where as in
dede they haue with the same gotten the
a frende better then any golde.

CHe was wont to saye, that he mooste
resem

ensemblēth God whiche nedeth fewissh
thynges, for as moche as God nedethe
nothyngē at all.

¶ He sayde, manye lyued to eate and
drynke, but he contrarily dyd eate and
drynke to lyue, for as muche as he vsed
these thynges not for pleasure, but for
the necessite of nature.

¶ Suchē as bought deartlye thynges
ouer tynelye ryce, he sayde despayred,
that they shulde not lyue tyll the accu-
stomed tyme of that ryppencs of thyn-
ges were com. Elles it were great folly
to bye thynges bothe worse, and also
dearer, whiche as shortelye after a man
may bye the same bothe better and for
lesse prycē. Thus he euermore called
backe agayne the desyres of men vopde
of reason, vnto sobre iudgement.

¶ Also he vsed to saye, he that hath be-
gon a thinge hath halfe done: meaning
halfe the worke is done of him that hath
ones set vp̄ it. For there be manyp̄ in

gapinge, and takinge a breath. what is
best to do, spende al theyr lyfe bifornly.
¶ Demaunded of a certayne ponge
man, whether he iudged it bettir for
hym to mary a wyfe, or not to marye.
He aunswered. Whether so euer thou
doest, thou shalte surelye repente. Sy-
gnysyng that both singlē lyfe and al-
so wedlocke haue theyr incommodi-
ties and displeasures, whyche to beare
a man, nisste fyfte arme and prepare
hym selfe. Singlē lyfe hathe these in-
commodities, solytarynesse, lacke of chil-
dren extingyshment of bloud, a strau-
ger to be thyne heire. Wedlocke agayn
hath these, continuall care, daylye com-
plaintes, vþbraydyng of that she brou-
ght þ heuy lokes of her kynsfolke, that
pratlyngē tonge of thy mother in lawe,
Cuckoldemakinge, the vncertaine pro-
fe of thy chyldren, and other innumera-
ble incommodities. Wherefore here is
no suche choyse, as is betwene good
and

Socrates.

and euyll, but such as is betwene the
heueret and the lyghter inconueniencies.

Che wolde haue men craue of God
nothyng but good thynges wythout
further addition, where as the people
commonlye craue ryche mariages, trea-
sures, honoures, kyngdomes, longe
lyfe, as though they wolde apoynt god
what he ought to do. But God kno-
weth bettre what is good for vs & what
not. He wold that mens sacryfyces
should stande them in very lyttell or no
thyng, bycause god as he headeth not
mennes thynges, so he wapeth rather
the myndes of the offycers, then the ry-
ches. for els where as the naughtyeſt
personnes do mooste flowe in ryches, it
were very euyll to mankind. if god be
lited more in the sacrifices of þe euil per-
sones, then in the sacrifices of good men
þe Lyke as we conmytte the makynge
of þynges to þynges, sayde So-
crates, þyro them whome alredye we
know

Socrates.

knowe to haue made very goodly pyc-
tures, so we oughte to admitt none in-
to our amytie and familiare acquayn-
taunce, but suche as we haue espyped to
haue borne them selues faythfull and
profitable frendes towardes other.

CWalkyng about through the mar-
ket, when he espyped the greate multy-
tude of marchaundise, and things that
there were solde, he thus was wonte
to saye with him selfe. Oh how many
thynges be here, that I haue no nede
of, but other men be vexed in mynde,
thynkyng thus howe manye thynges
do I lacke. Socrates reiyled myth
hym selfe, that lyuyng accordyng to
nature, and accustomyng hym selfe to
fewe thinges, he neither coueted nor yet
neded gold, purple, precious stons, goz-
gyouse hangyngs, nor the rest of ryche
mennes delytes, whiche he was wonte
to say, were more necessary for the play-
inge of tragedies, or interludes, then
for

Dotates.

for the behoufe of mannes lyfe.

He sayde, knowledge was the beast
thynge a man coulde haue, and agayne
ignoraunce the worste thynge, for as
moch as whosoever doth any vntyngh-
tuons thynge, doth the same because he
knoweth nat what his dutye is toward
every man. And they that be strounge
of hearte, be therfore so, bycause they
knowe that such thynge ought to be
done, whiche the common sort of people
rudge to be eschued, and they that be
intemperate personnes are dysceyned,
that they thynke those thynge to be
swete, pleasant and comlye, whiche be
nothynge so in dede. Wherefore the best
thynge in the worlde (he sayde) is to
knowe what thynge ought to be de-
sired, and what to be eschued.

A To suche as metuayled, whp he pit-
tuted of good manners euer, & newes
of the planettes and heuenlye badges
as the other phylosophers were accu-
stomed

Socrates.

stoned, he answered. Those thinges that
be aboue vs, pertaine nothynge to vs:
¶ When on a tyme as he wente in the
streates, a lewde felowe gaue hym a
blowe on the cheke, he aunswered no-
thynge elles but that men knewe nat,
when they shuld come out wþþ they
salettes on thcyþ headis.

¶ The same Socrates, whch a ver-
let spurned hym on the shynnes as he
walked, and his frends that were wþþ
hym meruayld he suffered the iniurye
so paciently. What wolde ye haue me
dos(wþ he), they mourng hym to haue the
felowe to the lawe. It were a madnesse
s(wþ he) yf whē an asse shuld hitte me on
the shynnes, ye wold say vnto me, haue
him vnto the lawe. He put no differēce
betwene an asse and a brutysh man
furnished with no vertue, & he thought
it a great shame, man not to suffre that
thynge of man whiche he wolde suffre
of a brute beast.

¶

Socrates.

He was wont to monishe his frindes
Eschines, whiche was pressed with po-
uerche, that he shoulde borowe of hys
owne selfe, and shewed hym the wyna-
howe by wythdrawinge from him selfe
superflououse meattes and other thynges,
accordyng to þ common prouerba
magnum vertigall parsimonia. Sparyng
is greate rentes or reuenues. Crea-
tes, the moost readye waye to encrease
a mannes substaunce is, to abate hys
expenses.

Socrates when he hadde suffered
hys wyfe Xantippa a longe seasid skowl-
dynge wythin the house, and at last for
wytnesse wente, and satte hym before
the doore, shewinge more out of paci-
ence by his quyteness and gentle suffe-
raunce, streyghte oute of ths wyndow
poured downe a pysebowle vpon hys
heed.

At whiche thyng when the neygh-
bours and the passers by hadde good
game

Socrates.

game. Socrates also hym selfe my-
ld, sayenge. I easlyre gessed that af-
ter so greate thunderynges, we shulde
haue rayne,

Cad when hys frnde Alcibiades mar-
ueyled that he coulde suffre in his hou-
se, so shrewed and skouldinge a woman
as was hys wyfe : Xantippa I (þ he)
am longe sithens so accustomed here-
withall, that I am no more gryued,
than when I heare the noyse of the
whele, that draweth the water vp oute
of the well. For thyg noyse is verye
payntful to such as be not vised there-
unto, but he that is wot dayly to heare
the same, is so lytle dysquieted there-
wyth, that he knoweth not whethere he
hetde it or not.

CDeniaunded the sanie questyon at
an other tyme, he auiswered: She
teacheth me at home pacience, that I
maye vse when I come abrode. For
beyng well practysed and vised to her

ma-

Socrates.

manners, I shall be the meeter, to suffice other mens facyons.

¶ Socrates mette Xenophon in a certayne lane, and wher he behelde the yonge man to be of a very good natural disposition and wytte, he helde oute his staffe and stopped hym, that he could not passe, wherat wher the yonge man steyed, he asked hym wher soudrye merchaundys were made and sold whiche commonly then do vse, whereto wher Xenophon had readyly answered, he deniaunded, wher menne were made good, when the yonge man made aunswere that he knewe not. Followe me then (quod Socrates) that thou mayste leue thy s. From that tyme Xenophon beganne to be the hearter of Socrates.

¶ Socrates rebukynge very sharpe-ly his familiar friend at the table. Plato beynge cryued here wryt sayd to his master Socrates. Why had it not ben bet-

Socrates.

ter to haue chalenged hym of thys be-
twene you and him secretly. To whom
aunswered Socrates. And had it not
bene better Plato, that thou also had-
deste shewed me of thys, betwene the
and me secretly. Thus moost wyttylye
he repreued hym of the same faulte in
hym selfe, that he founde in an other.

20 Demaunded what was the prynce-
pal vertue of yonge men. Trulie (þ he)
that they attempte nothyng ouer much
Signifienge that the heate of youth eā
vnnethes suffre them to kepe measure
in thynges.

20 Letters which comenly men thynke
were inuented to healpe the memorys
he sayde, by occasyon dyd muche hurte
the memorys. For in olde tyme menne
when they hadde a thyngē woorthe to
be knownen wrotte it not in bokes, but
in the mynde, by reason of whiche ex-
ercyse, theyg memorys beynge esta-
blyshed and confyrmēd, they easlye
held

hilde faste, what so euer they woulde
and what sooo euer any man knewe, he
hadde it in a redynesse. But after that
the vse of letters was founde oute,
whyle they truste in theyr bokes, they
haue not soo greatlye studiyed to im-
prynte the thynges in theyr mynde,
whiche they haue lerned. Thus it com-
meth to passe, that whete the exercise
of the memorie set aparte the knowe-
ledge of thynges not so fresshe and re-
dy, as it hath ben, & euerynian knowe-
eth nowe moche lesse than in the olde
tynie they dyd, sythe that so muche we
know, as we heare in mynde.

CHe sayde, that men ought to obeye
the lawes of the realme or cytye, but
womennie oughte to obeye the rytes,
blages and maners of theyr husban-
des wþt whome they lyue. Certes the
rule of the wedded woman is the hus-
bande, and she lyueth ryghtlye yf he be
obedycnt to the publique lawes.

Socrates.

Cunto Euclides who was verye stadyouse of sophisticall subtilties, he sayde. **O** Euclides, thou mayste well use the compayne of Sophisters: but the compayne of meyne thou canst not use. Meanynghe that sophistrie is unprofitable vnto publique assayres and to the common felowshyppe of man, in whiche who so euer desyreth to be conuersaunt muste not playe wyth hys sopheries and quyddities, but fasshyon hym selke to the maners of men.

It was enformed hym of a certayne person that spake euyll of hym behynd his backe. By liklyhode (o Socrates) the man hath not learned to speake wel imputyng the wyce of his toungue not to malice, but to rudenes, neyther intended he that it pertayned anye thyng vnto him what other meyne spake of hym, whiche spake not of iudgement but of ignorance.

Aristippus.

Aristip

Aristippus.

Aristippus dysciple vnto Socrates, a man surely of a verye sharp iudgement and pleasaunte wyt, when he was demaunded what profyte he toke by the study of wysedome. This porfite (quod he) that with al sortes of men I can frankly and bodelye speke. For he neyther fearecd þ myghtye neither yet thought scorne of the basest sorte. Bycause he bare a mynde indifferently free, as well from hope as frō feare: for he serued no man, ne yet flattered any person otherwyse, then hys herte gaue hym.

Dionisius kyng of Sicil in whose court this Aristippus was of long season, asked hym howe it chaunced, that philosophers do haunt the houses of ryche men: but the ryche men haunte not þ philosophers houses: To whome Aristippus made answere in thys wylle Bycause philosophers knowe what they lacke, and Rychemen knowe not

The learned men knowe they can not
gyue wþout money, and therefore they
seke vpon the ryche men, whiche be able
to gyue them the thyng that they haue
nede of. But yf the riche men knewe as
wel that they needed wþdom, they wold
much rather haunt the houses of lerned
men. For the pouertie of the mynde is
muche more wretched then is the pouer-
tie & necessitie of the body, and so muche
the more beggerly be the ryche men, by
cause they understande not, howe precti-
ous & how necessary a thyng they wāt.
¶ When on a tyme a cettayne person
rayled vþo him, he sayd never a worde,
but went his waye. But when the ray-
ler stille pursued hym, sayenge, whþ
dost thou flee? Because (quod he) þ haste
power to speake euyll, & I haue power
not to heare the. Most wþtyly he no-
ted the mannes shamefastnes, whiche
whete as he toke libertie vnto him selfe
to rayle vpon others he woulde not yet
graunt

Scistippus.

graunt this libertye vnto them so wch
draw them selues to chancet thy myght
not heare suche shamefull caplynges.

So remaunded wherin the wyse man
differeth from the vnwyse: **S**ende them
bothe(quod he) naked vnto men vn-
knowen , & thou shalt se. **S**ignifypenge
that the wyse man car eth about wth
hym in hys breaste the thyng that shal
commend hym where so euer he goethe.
Wherfore if ye sende the lerned & þ vn-
lerned togither naked into a straunge
coutry where eyther of them be a lyke
unknowen , the wyse man vterynge
his treasures shall fynde fourthwth
both lyuynges and frendes , the other
naked parson shalbe scorned for a mad
manne and shalbe in seoperdye to pe-
teshe for hunger.

CIt is skarre credible , that Byon re-
porteth of him , when hys seruant bea-
rynge a greate summe of money in hys
tourney , was sore pressed wth the but

C. ill. then

Aristippus.

char: Cast away(q̄ he) that is to muche
and beare that thou cannest.

On a tyme as this Aristippus sayled
in the sees, & perceaued the shyp wher
in he was carued was a pyratis shyp;
he drewe forthe hys golde, and began to
tel it, & forth w̄ threwe it into the sea; &
greuously syghed makyng as though
it had fall from hym vnwares, and a-
gaynst hys wyll. By thys deuyse he sa-
ued hys lyfe takyng from the pyratis
the occasiō of sleyng or byndyng hym
¶ When Aristippus and Eschynes,
were fallen oute, one asked Aristippus
Where is now your frendshyp? Tru-
ly it seyeth(q̄ he) but I wyl awake it.
So espēnge a conueniente tyme, he
came of hys owne mynde to Eschynes
and sayde: Shall we not incontynente
be frendes agayne, and leaue oure try-
felyng? Or shall we rather abyde þ we
may gyue men occasion to speke of vs
two at alehouses & tauernes. To whō
when

Artippus

when Eschines made answer, that with all hys herte he was contented to be at one agayne. Remembre then (of Alistiapus) that wher as I am elder then thou yet I canie syrl to the. Then sayde Eschines, Surely, thou arte a man farre better thē I am. For of me began our fallynge oute, and of the our fallynge in agayne. By thys meanes amitye was renued betwene them.

In a tyme when he sayled vpon the sees wyth certayne of hys owne countraye men, the shyppe brake & they were cast vpon lande. And when he espyed vpon the shore certayne mathematycal figures drawen forth in the sande. Fren des (quod he) be of good confort, I se y^e steppes of men, and enterynge into the nexte citie, he enquyred oute what learned men were ther abidynge. To whome after he had there a litle whyle talked they perceyuyng his excellente lernynge & wylde, wyth all courtesye entreated

nos

Philip kyng.

not hym onelue but his compaニー also; & moreouer bytayled them for theyre tourne. At last whan they that came w^t Aristippus dressed them selfes honiewarde, & asked hym whether he woulde any thyng to hys frendes and citizens Bydde them (þ he) that they studye to gette them suche ryches, as can not petysshē by shypwracke, but escapeth all hasardes with the owner.

Philip kyng of Macedonie.

 Philip kyng of Macedonie, father to Alexader þ gret ma^r of no smal witte, & a great conquerour. When on a time he had purposed to take a strōg castel and holde, & his espies had shewed hym þ it was very hard for hi to bringe to passe peac & impossible: He asked the whethet it were so harde, that an asse laden wþ golde myght not come unto it, menyng that there is nothyng so stronge, but wþ golde it maye be wonne.

¶ Ther

of Macedonie.

CThere were some of his foreyn sub-
iectes whiche he hadde founde not ver-
y trustie, whiche complained and toke
the matre heuyly, that hys seruauntes
called them traitours. To whom Phi-
lip made this answere. Truly my cou-
treye menne the Macedonians be very
homely men and crudely brought vpp
which can cal a mattok nothing els but
but a mattok, and a spade a spade.

Meaninge that in betyme dede they were
traytors. Uplandythe and homelye
personnes can not qualckye, but cal eue-
ry thyng by the proper name.

CHe counsayled hys son Alexander,
that suche as were of anye authoryte in
the common weale, aswell the good as
the euyl, he shulde make them hys fren-
des, & þ he shuld vse the good, & abuse
the euyl. Cestes, the chyfke feate of kyn-
ges is to reiecte none, but to applye all
mens seruyces to the common profytte.

CSmicithus accused Alcanor to the
kyng

Philip kyng.

kyng, that wythout ende he cokinued
cavlynge vpon hym, when the kynges
frendes moued hym to sende for the fe-
lowe, and to punysh hym in example
of other: Philip thus aunswered, Ni-
canor is not the worst of the Macedo-
nians. It is good therefore to se whe-
ther we haue done our dutye in al thun-
ges or not. So when he hadde serched
out, that Nicanor was greatly impo-
verished, and yet not rewarded for the
seruice he had done hym in tymes past
he comauided a certayn gyft to be borne
hym home. Thys done, when agayne
Smicithus enformed the kyng ¶ Ni-
canor nowe wythout ceasynge praysed
hym aboue all measure, ye se therfore,
(quod the king) that it lieth in vs either
to be well spoken of, or euel spoken of.

Ehe oftentynies exhorted his son Al-
exandre to gyue good eare to Aristotle
hys scholemaister, & to employ hym selfe
to learnyng & wisedome, lest (þ he) thou
myght

of Marcedonie.

myghtest chauce to do manye thynges,
which that I haue done now sore repen-
teth me. The noble prynce perceyued,
that no man wythout lernyng is mete
to gouerne a realme, and he was not a-
shamed to confesse þ through erroure
he dyd many thynges amysse, bycause
from hys chyldhode he was not righte,
ly instructed with leaerninge.

Comptynge in iudgemēt he had þ hea-
tyng of one Machetas matter, but be-
yng somē what heauye of lepe, he was
not very attentyse to the equitye of the
lawe, & so gaue sentence agaynste Ma-
cheta. But when Macheta cryed oute &
sayd, I appeale from thys iudgement.
The kyng angerly (for it was straunge
to appeale from a kyng) sayd, to whom
doest thou appeale? Truly w^t Macheta,
even unto thy selfe o kyng, ys thou
wylte awake and heare the matter more
attentifly. Then the kyng arose, and
after he hadde wayed better with hym
selfe

þ þalip kyng.

selſe the mater, & vnderſtode þ Maſcher-
ta hadde wronge, the iudgement whiche
was gyuen he woulde not reuerte, but
the money that macheta was condem-
ned in, he him ſelſe payd.

¶ When on a tymie he was at debate
w hys wyfe & wþth hys ſon, a certayne
Corinthian came vnto him, whome he
asked how that Gckes agreed togither
In dede (quod the Corinthian) thou ca-
refſt moch howe the Gckes agre tog-
ther, when thole perſons that be moost
nere vnto þ, beare ſuche mindes towar-
des the. Here the kyng beyng nothynge
offended with the Corinthians ſte tong
franied hym ſelſe to hys ſhatpe cheke
and larenge downe his angre, fell in a
gayne with his wife and ſon.

Alexander the great.

Alexander þ great, kynge of Ma-
cedony, & ſo to þ forſayd Phi-
lippe beyng deſtaunded, whare he
layd vp hys treasures. Wþth hiſ fren-
dcs

Alexandree

Des(q̄ he) signifieng that a manne
can laye vp his goodes nowhere so sa-
ueleye, as wþt hys frendes : for when
nede requiceth, he is sure to haue them
agayne wþt gaynes.

28 When he was enformed that a cer-
taine person had rayled vpon him.

Trulye (quod he) it is kynglye, when a
man doth well, to be reported euell.

¶ Porus a kyng beyng vainquished
by Alexander, when Alexander after the
fylde won, sayde vnto hym. Howe shall
I iutreat þ Porus, kingly (quod he) A
gayn Alexander demaündyng hym whe-
ther he desyred any thyng els. Al togy-
ther (q̄ Porus) is coniprysed in thys
worde kyngly. Alexander marueylyng
both at the wylisme & at the noble sto-
make of the man, enlarged hys domy-
nion ouer that it was before.

A certayne Judian whiche was now-
sed to be so cutmynge an archer, that
he coulde shote thorough a ryng, was
taken

Alexander

taken pynsonet in þ warres, & broughte
to Alexander. Alexander had hym shewe
a proufe of hys conynge afore him.
Whiche thynge bycause he refusid to do
the kyng beyng angry, commaunded
he shulde be put to deth. As he was led
awape, he sayd to suche as led hym that
he had not vsed hys feare of shotynge
manye dayes, and therfore he ferd lest
he shuld haue sayled. When Alexander
was enfourmed hercof, that he refusid
not for spyte, but for feare of dyswoor-
shyp, wonderynge at the mans mynde
so desyrous of gloriye, he let hym go not
without a grcate rewarde, bycause he
wolde rather haue dyed, than to haue
lost hys fame renowme.

The sanie Alexander, whan at þ be-
gynnyng he sat as iudge in causes con-
cernyng lyfe & deth, stopped one of his
eates agaynst the accuser. Demaunded
whyp he dyd so. The other eare (þ he) I
kepe hole for the partie defendant.

þnkt

Antigonus.

¶ Antigonus kynge.

Antigonus kynge of Macedonie, when one sayd that vnto kinges all thynges be honest and iust.

Trouth (þe) vnto Barbaronse kyn-
ges, but vnto vs those thynges be on-
lye honest whiche be honest, and those
only ryghtfull whiche be rightfull. He
graueley reproued the flatterours, say-
ing: which wold that al thinges shold
be leful for kynges. For vndoubtedly
the kyng is not the rule of honesty and
justice, but the minister of honestie and
iustyce. And wolde God the carcs of
christian rulers were not tykled wyth
lyke tales, & yf they be, that they wold
wyth lyke seuerity reiecte them. For
what other thyng saye they, whiche
syngre them thyng note: *Quod principi plas-
cut, legis habet vigorem*, that ys to saye:
That lyketh the prynce hath the stren-
gthe of lawe: & whiche saye that the
prynce is not bounde to lawes, whych

D. i.

grue

Antigonus

gyue hym two manner pouers, an or-
dynatyng pouer, and an absolute pou-
er, whereof the one can do what the
lawes, pactes, and leages deniaunde,
the other what so euer it lusteth.

CWhen he hearde saye, that certyayne
kynges conspyred to inwade hym and
put hym to death. He aunswerten, that
he wold dryue them al away, as byrdes
that pyk vp seedes in the felde wyth
one stooe and one shoute. So lytell the
valyaunte prynce estenied the malice of
hys enenives.

CThrasyllus a philosopher of the secte
of Cynikes (whiche were not much vn-
lyke to the fryers of our tyme) asked an
halfe peny of the kynge. That were no
gift for a king (quod Antigonus). The
gyue me an hundred pounde (q̄ the Cy-
nike). Have (q̄ the kynge) it is not for a
Cynike to take suche a gyfte. Thus
bothe wayes he shoke hym of, whome
he estenied worthy of no benefyte.

After

Antigonus.

After he was recovered of a greuous sicknesse, we are never a whyt the worse (þe he) now. For this sicknesse hath mouched vs that we be mortall. Howe caught the þanyng kyng this phylosophy worthy for a chrystian herte.

¶ Marsyas the kynges brother had an action at the lawe. He requyred the kyng that the matter myght be herde secretlye at home. To whome Antigonus gaue answere in thyng wyse. Yf we do no thyngs besyde the lawe, it shalbe done moch better in open courte, and in the face of al the world, then in hugget mugget. For yf thou knewest thy matter to be nought, whye suest thou yf thou knowest it to be good, whye sayest thou the hearinge of þe people, and woldest bryng a matter of open courte into a secrete chanibre.

¶ Antigonus when his frendes aduy sed him, that yf it were hys fortune to wynne Athens, whych he went aboute

Antigonus.

he shuld fortifye and strengthen it with
more stonge castels and fortresses, lest
peraduenture the inhabytauntes of the
same nyghe worke treason, & so shyn-
ke from hym, whyche shuld be a greate
losse, consydryng þ same was the key &
principal citye of al Grece. He answered
that he was euer in the opinion, that he
thought, no defence on a Realme to be
more sure then is the benevolence and
hertes of the commons.

Augustus.

Octavius Cesar Augustus em-
perour of Rome, when he herde
say, þ kynge Alexander beying
of the age of xxxii. yeres, when he had
conquered the moost parte of the coun-
trées of the worlde, doubted what he
shulde do all the rest of hys lyfe: þo on-
dred þt Alexander iudged it not a greate
ter worke, well to gouerne an empyre,
or lordshyppe that is gotten, then to get
a great lordshyp. He ryghtlye noted the
insatiable

Augustus

unsayable ambycyon of Alexander, whiche esteemed none other functyon worthy for a kynge, then to enlarge the limites of his dominion, where as it is farre bothe better and harder to fur-
fysche the kyngdome that is fallen to a man, with ryghte lawes and good ma-
ners, then by force of armes to ioyne kyngdome vnto kyngdome.

¶ When the rumour of Herodes cru-
elty came to Augustus eare, that he had commaunded all the chyldren of Jewry
of thage of two yeares and vnder, to
be slayne, and amonges them that hys
owne son was slayne. It is better (quod
Augustus) to be Herodes slayne then
son: Herode was a Jewe, and Jewes
abstayne from eatyng of swyne fleshe.

¶ When one Bacchinius asked a re-
warde of Augustus, he sayd it was re-
ported of euery man that the emperour
had gauen hym money. But he (quod he)
believe it not. Worthy a me-

D. iii.

rye

Augustus.

rye fest, signifyeng that he woulde ggue
him no thyng, The other wayted that
theniperour woulde remembre hys shame
lest it were knownen y the reporte wece
but true, he shulde be laughed to scorne
But Augustus shewed another remedie
Augustus made a lawe for aduou-
ters, how they shulde be iudged. After
warde when a yonge man was accused
and brought before him, that he shuld
haue to do wyth Julia the Emperours
doughter, he was in suche fume, that
he ranne vpon the yonge man, to haue
beaten hym. But when the yonge man
cryed out. Thou haste made a lawe, O
Cesar: the Emperour was so sorpe, for
that he had done, that he wolde eate no
meate that daye. So sorpe he was that
he obeyed not in all poyntes the lawe,
which he had made to other.

A certayne Greke was wonke thus
to seke the fauoure of the Emperour
Augustus, when he came downe of his
palace

palace, he wold present vnto hym some excellent verses. Whiche thynge whan he had oftentymes done in bayne, and the emperour sawe he woulde not leaue hym, hym selfe wrote wyth hys owne hande, verye meate verses in Greake: and when he espyed the Greke cōminge agaynste hym, he sente it vnto hym by one of hys seruautes. The Greke toke and redde it, and not onely wyth voyce but also wyth countenaunce and geſture of bodye, prayſed the verses with great admiracion. And forthwyth approchynge vnto the emperour, did put hys hand into hys purse, and plucked out a feſe grotes, and offered them vnto the emperour wyth these wordes: It is no rewarde for your estate, moſte noble emperoure, but yf I hadde more more wold I gyue. At whych wordes whē al the emperours cōpany laughed exeadynglye, the emperour called hys purſebeater, & comaundered a thouſāde

Augustus.

markes forthwith to be delyuered hym
¶ One whiche was master of the horse
whom the imperoure had put out of of-
fice, begged a greate fee of hym vnder
this colour: not for the lucre of the mo-
ney (quod he) I desyre this, but þ it may
be thoughte I gaue ouer the office of
myne owne mynde, you beyng other-
wayes my good and gracyous lord.
Tel euery mā (quod Augustus) þ thou
hast received this fee of me, and I wyl
not denye it. Thus pretilye he coulde
shake of such worldly shames childreit
¶ Herennius a ryatouse younge man,
souldiour in his warres, he comanded
to departe out of the campe. The yonge
man besought him with muche lamen-
tacion & wepyng, saying: Howe shal I
dare goo home agayne, what shall I
say to my father? Shewe thy father (þ
the imperour) that I haue displeased the
Bycause the yonge man was ashamed
to confess, that the imperoure was dys-
please

Augustus.

pleased with him, he gaue hym leaue to
turne the tale & lay al þ blame on hym.

¶ When Augustus was now .xl. and
aboue, Cimna a younge man of noble
þy়th, and nephue to Pompey, was ap-
peached of high treason, that he lay in a
wayte wþth hys complices to kylle the
emperoure. It was tolde wher, whan,
and howe they woulde haue executed
þeyr felony. For they purposed to haue
murthered hym, as he shoulde haue sa-
crifyed. The sentence of condennation
was made ready: but in þ meane sealon
while Augustus the emperour perplexly
speake nowe thys nowt that, hys wyfe
Liuia comynge in, & seynge the case. Do
(quod she) þ the phisicyos be wot to do
whiche when the accustomed remedyes
wyll not helpe, do assaye the contrayes
þþyth sharpe execution thou haste hy-
therunto done no good, forgyue: Cim-
na now beinge detected and bewreyed,
can not hurtte thy lyfe, thy famie he maye

D. v.

helpe

Augustus.

helpe. Forthlyþt he sent for Cynna alone to come speake wþth hym, & when he was come, he commaunded an other chayre to be set for hym. Cynna (sayd þ emperoure) this fyrt I requyre of the, that thou interruptest me not in mi tale a tyme shalbe gyuen the to speake. Here when Augustus the emperoure, had rehersed his manifolde benefyces & kynduesse on hys behalfe shewed towardes Cynna, how he had saued hys lyfe, wher at hys cõquest he was founde amôges hys enemies, how he had geuen hym agayne al hys enheritaunce & patrimoni howe more ouer he had promoted hym to an hyghe townie, he demaunded of hym, whye he purposed to haue slayne him. Cynna beyng therwþ sore troubled the emperour thus ended his cõunica-
tiõ. I gyue the thy lyfe, Cynna agayne afore myne enemy, now a cõspicoure of my death & a traitour. Frõ this day let amistie begyn betwene vs, let vs con-
tende

Phocion.

telde whether I more faythfully haué
gyuen the thy lyfe, or thou doest owe it
met. And he offred him þ consulshyp of
Rome. Wyl ye know þ successe & ende
of this matter? Cyna euer after loued
Augustus best of al mē: he made hi sole
hyre and executour. Neuer after that
tyme any man conspyre his death.

¶ Phocion.

Dhocion a noble citizin of Althēs
was of suchē constancie and per-
fection, þ he never was sene of
anype man, eyther to laugh or wepe.
Whē Demosthenes on a time sayd vñ
to him. The men of Athēns, o Phocion
wyl surely kyll the, yf they begyn ones
to rage. He answered in thys wyse. In
dede, they wyl kyl me, yf the begin to ra-
ge but the they wyl kyl, yf they ones be
come sage, and in theyr ryght wyttes.
For Demosthenes spake for the niooste
parte to curry fauour of þ people, and
his wordis were more sugred than sal-
ted, more delectable then profytabel.

Phocion.

Alexander the worthy conquerour de-
maunded of the Athens men, certayne
shyppes to be gyuen hym. Forthwyth
they asked Phociō his aduise and cou-
sell in this behalfe. Surely (quod Phociō)
my counsell is, that eyther by force of
armes ye vanquish hym, or be the fren-
de of the vanquyscher. Brefelye he ad-
uised them to denye nothyng unto Al-
exander, unlesse they trusted to wyth-
stāde hys malice wyth force of armes.

Demosthenes.

Demosthenes the renowned ora-
tor of Athēs, when he was spi-
tfuller rayled vpō of a certain
felowe: Lo (quod he) I am put into a conti-
tion and stryfe, in whych he that is su-
periour is inferiour, and he that ouer-
cometh is ouercommen. Undoubtedly
in knauerye he that hathe the upper-
hande declareth him selfe y worst man.
¶ A poore woman had receyued of two
straungers moheyre to kepe wyth thys
condicō.

Demosthenes

condicō, that she shoulde not deliuer it
agayne to the one wþþout the other.
One of them within a whyle after fay-
nyng his felowe to be deed , caine in
mournyng clothes to the wonian , and
requyred the money . She thynkyng
þys felowe to haue bene deed in dede,
deliuered it. Forthwith cominethe the
other felowe and begynneth to sue the
woman at the lawe. She beyng nowe
put in vter despayre, Domoustenes
commeth to the barre , and thus defen-
deth the womans cause againste the de-
maundant. This wonian good felowe
is redy to deliuer the money that ye de-
liuered her to kepe , but vñlesse thou
bryng thy felowe, she can not do it , for
as thou alledgest thy selfe, this cōdiciō
was agreed vpon betwene you , that þ
money shulde not be redeliuered to þ
one wþþout þ other. By this witty awere
he sauied þ selfy woman, & eluded the con-
spiracie of þ false hatlates, whose pur-
pose

Demosthenes

pose was to receue þ same monye twyse
C Demosthenes on a tyme sayled to
Corinth, where was Lais the fayreste
hailor then couted of all women in the
world. He desyred to lye w her a nyght
But when she demanded and exceeding
greate sume of money for one nyghtes
lodgynge, he beinge there at astonyed,
chaunged his mynde, sayinge. I bye not
repentaunce so dere. Signyng that
after dyshonest pleasures, repentaunce
foloweth at hande.

Dionisius.

Dionisius kynge of the Syracu
sans, whē he perceiued that hys
son, whom he intended to leaue
kyngē after him, had defyled a citizins
wyfe. Being therwith sore angry, asked
hys sonne, whether euer he founde any
suche thyng in his fater.

Trouthe (q̄ the yonge man) for thou
haddest not a kyng to thy fater. Rep
ther thou (q̄ Dionisius) halte haue a
king

Dionisius.

kyngē to thy sonne, vnlesse thou leauē
these pagyauntis.

CWhen he perceyued that hys mo-
ther well striked in age, coueted to na-
rye agayne. He sayde. The lawes of a
realnie, o mother may be broken, but þ
lawes of nature can not. Signifying
it is agaynste nature an olde woman
past chyldebeatynge to marye agayne.

CA cettayne straunger came to hys
courte, and sayd, he wolde secretly con-
mon wyth Dionisius, for he coulde
shewe hym, howe he myght knowe a-
fore, when any went about to conspyre
treason agaynst hym. The kyngē toke
the man vnto hym, and (all the compa-
ny boyded) bad him say on. Now (þ the
felowe) gyue me syr kyngē an hundred
pounde, that thou mayeste be thought
to haue letned the feare of me.

He gaue the money & made as though he
had letned it, maruelyng at the man
nes subtile deuyse. For thys saynyng
was

Dionisius.

was not a lytle profitable to feare hys
subjectes from conspyryng his death.

E Deniaunded of a certayne persone
whether he were ydle. God forbid (quod
he) that this thinge shulde euer chaunce
vnto me: Meanyng that it was a right
fowle thinge for heades and ministers
of comon weales, not to execute dyligent
ly theyr offyce. But assuredly herin our
moost dread soueraygne lord king Hen-
ry the eyght may be a mirrour and spe-
ctacle to all prynces and other inter-
our offycers. For who euer either more
prudently, or more vngilauntly hath
gouerned a comon weale.

L When he herde that one of hys sub-
jectes had hyd hys gold in the ground,
he commaunded it shoulde be brought
vnto him. But after that the man imbe-
selyng a lytle porcyon of the gold, wet
and dwelt in an other cytie, and there
had bought a pece of grounde, the king
called hym home agayne, and restored
vnto

Diogenes.

Unto him all hys golde bycause now he began to use his riches and left to make a thynge profitable unprofitable.

An excellent prayet vpon instrumetes he allured to great promyses unto him & had him syng & play in the best wyse he could. For the more conigly he played & sang, the greater rewarde he shuld haue. & when he had playd before the king a good sort of daies very curiously, and the kynge gaue hym nothing, he began to aske his reward. (Why quod Dionisius) the rewarde that I promyfed the, I haue faytfully payde. Howe so quod the fellow ther was not one peny giue me. (Yes I haue giuen y quod the kynge) pleasure for pleasure. For I haue no les delited the wyth hope, then thou me wyth syngynge.

The same Dionisius wonderinge at the excedyng faythfulnes of Denio & Pithias: I pray you (quod he) receiue me also into your frendshyp, for Dionisius

E. i.

Dionisius

Diogenes.

hisius had sette vnto the one a daye of
death, & when he desyred leaue for a few
dayes to go home to hys house to set all
thynges in ordre, the other becamie hys
pledge vpon this condicō, yf he retour-
ned not at the day set, his felow shoulde
dye for hym. He came agayne desyryng
rather to dye, than to deceyue hys cred.
The kynge not only pardoned the man
whom before he had condempned, but
also wth greate wonder desyred to be the
thrid frend amonges them. Dionissius
this mans son was expulsed his realme
So when one sayde vnto hym, What
doth thy lerning now helpe the. Truly
(yf he)thus moche it helpeth me, that I
can easelye beare so greate a chaunge of
fortune, He dyed not for thoughte, he
kylled not hym selfe, as other men be-
wont in thys case but went to Corinth
and there taught a gramer schole.

Agathocles.

Agatho-

Agathocles.

Agathocles had a potter to his fadher. Now whē he had cōquerēd Sicile, and was proclaymed kyng: he was wonte vpon his table by his golden pottes to set ethen pottes, and shewinge them vntē the yonge men, to saye: Where before I made such pottes (shewynge the erthen (nowe by my viginiance & prowlse, I make such pottes, poynting to the golden. He was not ashamed of his former state, but thought it more gloriouse, by vertue to wynne a kyngdom, then by inheritance to receyue that is left.

Archelaus.

Kynge Archelaus, when at a feast one of his familiaris, but somewhat vnshamefaste, begged a certayne cuppe of hym, commaunded his seruaunt forthwith, to gyue it to Eupidus, whiche also was there presente, When the other wodered at thys dede Thou (o the kyng) arte worthy to

C.ii. aske

Themistocles.

aske, and not to receyue: but thys man
is worthy to receyue wþtþ askynge.

¶ Themistocles.

Themistocles þ noble capitayne
of þ Athenienses, beyng requi-
red of Simonides þ poete, that in a cer-
taine mater he wold gyue for hys sake
a false iudgement, answeted. Neþher þ
shal be a good poete, þt belyde the mea-
sures of musyke thou makest thy ver-
ses: neþtheyȝ I a good ruler, if I pro-
nounce any thyng agaynt the lawes.

His doughter had sundrye woers, but
he prefetred an honest man of small sub-
staunce before a great ryche yong man.
Hys frēdes meruelyng why he dyd so:
I had rather haue (þt he) a man wþout
moneþ, then moneþ wþtþout a man.

¶ Aristides.

Aristides for his iust & true deling
surnamed the righteous, admis-
tred to the common wele, alwayes
trustyng to hym self onely, nat lekyng
ep-

ether counsayle or ayde of any other. He much abhorred felowshyps, lest he myght be at any tyme inuegled by the force & power of frēdes to do anythyng otherwyse, then the tenour of iustyce & honesty requyred. Lorde god howe greate ly dyd this mā flee al parciality and factions, whych for none other thyngē el- chued frendfhips, but bycause he wolde not by them be enforced to do any thig that were not ryght, or be constreyned to abstayne from that whych he iudged anaylable to the common wealth.

He was at variaunce wth Themistocles wth whome on a tyme when he was coupled to go i embassage into a strāge coutrye, as they were goyng, wylt thou, o Themistocles (for he)ȝ in these moun- taynes we lay downe our nialyce & dys- pleasurē. For if thou wylt, at oure re- tourne we shal take it agayne. He pre- fected the comon utilite afore hys pri- uate affectionis. for of these comonlye

Aristides.

Springeth al þ destruction of mans lyfe
¶ When the men of Athens, where so
sore styrred agaynst him, that they went
aboute to banyſhe hym, by a certayne
kynde of cond̄emnation, whiche they cal-
led Oſtracismus, bycause euery man
hulde wyrte in a ſhelle, the name of
hym, whome they woulde haue exiled,
(for ſo comonly were men of great au-
thority amoung them vanyſhed) a cer-
taine man of the countrey vnlettered
brought him his ſhelle, & defyred him to
wryte Aristides name in it: To whome
Aristides ſayd: Why good felowe kno-
west thou Aristides? when he anſwered
no but that it greued him, þ he ſhuld be
called righteous. Aristides helde hys
þrace & wrote his name in the ſhelle, &
ſo deliuered it to the felow agayne. So
myldly he bare his vniuſt cond̄emnation
Certes it was a ryght graue teſtyno-
nie of an innocente lyfe, þ of ſo great a
multitude, ther was none whyche tolde
lay

Aristides.

laye to his charge, any other thyng than
the surname of a righteous man, which
name yet he gaue not him selfe, but hys
frendes yea the people hem selfe gaue
hym it.

Whan he shoulde go into exile, he helde
up his hādes, to the goddes, & besought
them that they wold so prosper the mat-
ters of the me of Athēns that Aristides
shoulde never come in theyr myndes.
For in things afflicte and trouble somē
the people be wont to fle vnto excellent,
wyse, and renowmed men: which thyng
came to passe. For the thyrde yeare after
hys outlawry, when Xerxes wente a-
bout to inuade Athēns, Aristides was
called home agayne from his exyle.

At a certayne assenble, wherin Ari-
stides w^t stode, but in vayne, the reasōs
of Themistocles, depatchyng away w^t
an open & cleare boyce he testifed, that
the matters and affayres of the Athē-
nienses shoulde never well prospere,

C. iii. ne go

Aristides.

he go forward onles both he and The-
misticles were cast into pryson. He de-
sired rather to go to prison, then that for
the debate and stryke of two, the com-
mon weale shuld be hindred.

CWhat tyme he sat as iudge to de-
termyn a certayn mater, betwene par-
tye & partye, & the one party to thintent
he wolde kyndle Aristides agaynst hys
aduersarye made rehersall belyde hys
mater of many thynges, whiche tho-
ther had spoken agaynst Aristides, Ar-
istides interruptyng hym sayd, Good
felowe, let those maters alone now, and
yf he haue any thyng heurte the speke
for at this present tyme I syl as iudge
to the and not to my selfe.

CThemisticles sayd in a certayne as-
sensible wher the cryzeng were gathe-
red togyder. þ he had founde out a coun-
sel, whiche hyghly pertayned to the ho-
nor & dignety of the city, but the thing
was of such sort þ it myght not be pub-
lyshed

Aristides.

lyshed & declared before them all. Here the people agreed, þ he shulde disclose it to Aristides, and if he allowed it, they all would allowe it. Nowe then Themistocles had declared vnto Aristides that he thought of burninge the place where the Grekes Hyppes stode (for so shulde it come to passe þ the Atheniesles should be rulers & lordes ouer al Grece) Aristides connyng forth to the people, sayd. Undoubtedly nothyng is noze profita ble then the councell of Themistocles, but agayne, nothyng is more vnhonest then the same. Whych voyce whan the people hearde, they forbad Themistocles to make any mo wordes herof. Assuredly here the citizens of Athens (for in them then was the gouernauice of the same, shewed them selues to be of a wonderfull noble courage, in þ they abandoned, & bitterly refused profyte ioy ned w dishorshipp, and therwithall declared also, how great the auctorite of renowned

Brissides.

renowned vertue is in ths they doubted
not to cōnyt the fortune of the hole cō-
men weale, to the iudgement of one mā.

† Brissides was chosen on a tyme, to
be treasurour of the cytē, whych office
when he had executed very purely and
huncorruptely, yet he was accused of
Themistocles, and condēned of extor-
on. But through fauour of þ most wo-
shyppul and honest citzens, he was not
only releſed of the amerciament, whych
was assesed vpō hym, but was apoynt-
ed also agayne to þ same offyce, whych
by simulation euen for the noncs, he so
administred the omittynge his former se-
uerity & roughnes, he shewed hym selfe
gētle & facile, to suche as loued to warre
cythe w̄ the detrimente of cōmon welth
By whose laboure it came to passe that
the people the thyrdē tyme wroth hyghe
faouores assigned eftsones the same of-
fyce to Brissides.

Then spake he & sayd: for the well exe-
cutyng

Teistides

cutynge of myne offyce ye condempned
me, & now by cause contrarie to euyte
I haue graunted manye thynges to þ
spoylers of the citye, þe haue iudged me
worthye of honour. Cetts, thys man
knew, by what menes he might grove
in fauore wþ the people, saue þ he had
rather be ryghtuouse, then gloriouse.

¶ When Teistides heynge wrongful-
lye condemned to dye, was led to execu-
tiō, one of his emipes spat on his face
He dyd nothynge elles but wyppeþ hys
face, & smiling sayde to þ officer þ went
wþ him. Admonyshe thys person, that
hereafter he gape not so vnnianetly.

¶ Pericles.

O Pericles the Atheniense, to hys
frende requyrrige him to beare
false wytnesse for him. wher unto
was knyt an othe, þ is to saye a per-
iutye: answered, he wolde hys frende
but unto þ aultre. Signifieþ so far-
þ a manne may do pleasure to hys
frend

Percyces.

frende, as he go not beyond the boundes of religion and honestye.

Whan the eclyps of the sonne sondeinly chaunced. Pericles seing other very many, but in especiall the gouernour of the nauy dismayde & sore astonied ther at, w his cloke couered y gouernours face & asked him, whyther he thought thys to be a straunge token: when he answereid no, what differēce then is there (sp he) saue that the thyng y no we causeth this darkenesse is greter then my cloke. Meanyng full prudently, y by the com mynge betwene of the moone, the sunne is hid from vs, euē as the cloke being cast betwene, letted y other mens sighte and that the thyng which naturalye is done, is no stronge token, or such monstruous thyng, as men shuld fere.

¶ Diogenes

Diogenes a philosopher of y secte of Cynickes, vnto one whiche counsayled hym, that no we in hys age, he

Diogenes.

he shulde repose hym selfe, & cease from laboure, answered: If I ran in a runyng place for the malstrye, shulde I when I were nowe nere the gole, slake my runyng, or rather increase it, ryghtly he iudged þ the study of vertue þ never one draweth to his ende, is so muche þ more to be inforced & hasted, bycause it is a great shame then to ware faynt & colde from an honest purpose.

¶ He disallowed þ madnes of me, that wolde bye & sell thynges preuous for least, & agayn þ vilest thinges for most for an ymage or picture, he sayde whyp che was a very vyle thynge, whas solde for much money, where as a busshell of meale, whiche was a ryght preuouse thynge, was bought for verye lytle money. The ymage is nothynge necessary to mannes lyfe, but withoute meale we can not lyue. Wherfore (þ he) it were more conuenient þ meale were muche derer then ymages or pyctures. The philosopher

Diogenes.

Iosopher esteemed h̄ prizes of thinges by
theþ naturall use, wher as the people
estimēd them by foolish persuayyon.

¶ Alexander the great on a tyme came
to Diogenes to se hym, and thus he
spake unto him: I am come, O Dioge-
nes, to helpe the, bycause I se thou lac-
kest many thynges. ¶ To whom Dioge-
nes made answere: Whether of vs two
is more nedy, I whych besyde my scryp
and cloke desyre nothyng, or thou why-
che not contented wyth thyne owne real
me, that thy fathet leste the, casteste thy
selfe into so many hasardes to get the a
large dominion, in somuch that þ whole
world semeth scarſe ynough for thy infa-
ctable couertyse.

¶ The superstition of men that were
feared wyth dreames, he thus mocked
The thinges (þ he) that ye do wakynge
ye nothyng regarde, but the thyngis
that slepyng ye dreame, ye carefullye
and buslyng searche out.

A cct

Diogenes.

CAl tertayne ryche man vnletned, but
topallye cladde, he called a Shepe with a
golden sleese.

Cwohen Diogenes sawe the offykers
ledde one, taken for stealyng a cuppe,
out of the treasury. (Lo q̄ he) the great
theues leade the lytle thefe, woulde god
thys coulde not be trulye spoken vpon
some chrysten offykers, by whom other
whyles he is broughte to the galowes
whiche haue stolen the value of twen-
tye pence, where they ware ryche with
greate thefes or pyllages rather and ex-
tortions, without punyshment.

CWhat tynie Phylpppe kynge of the
Macedonians hadde an armye lyng
at Cheronia. Diogenes came thyther
andone he was taken of th: souldyours,
& brought to the kynge, whiche as sonne
as he sawe Diogenes (who was vn-
knowen vnto hym) cryed out angerlye
a spye, a spye. To whome Diogenes
forthwyth aunswered. In dede Phyl-
ipp.

Diogenes.

Ipp, I am a spye, for I am come hyther to ispye thy madnes, whyche not being contented wth the realme of Macedonie, by thy introchynge of other mennes realmes, puttest thy selfe in daunger to lose both thyne own kyngdom and also thy lyfe. The kyng wondering at the mans stanke speche and bould langage: commaunded he shoulde escape wythout any hurte to be done vnto hym.

Che sayde, loue is the busnes of yde^{re} persones, forasmuche as thys affection commonly assayleth those that be giuen to yde^{re}nes a case. So it cometh to passe that whyles they loyter in ydelnesse, they fall into a thynge most full of busnes, and yet in the mene season they do no good thyng at all.

Che saide, good men be the ymages of god: For as god is best, so it is hys propertye to do wel to all men, & to hurt no man. Thys ymage shyneth & is espyed muiche better in wise and good men then

Diogenes.

In catued or grauen stockes & stones.
For as muche as god is without body.
¶ He sayde couetysse is the mother cy-
tie and heed of all euylls. Not muche
swatynge frō Salomon whiche cal-
leth it the rōte of al euylls.

¶ Demaunded, what beaste hath the
most venelous byttinge. ¶ Of wyr be-
astes (¶ he) thy question be, a back-
byter, ¶ of tanie beastes, a flatterer.
For a backbyter outwardly pretēdethe
hatred, but the flatterer inwardlye vn-
det the personage of a frende, hurteth
much more greuously.

Demaunded what countryman he was
he answered a worldly man. ¶ yghy-
fynge ¶ a wypse man, wherē soever in the
world he belyueth in his owne countrie

¶ Diogenes was asked howe he wold
be buryed. Caste my deed bodye (¶ he)
in the feldes withoute pompe of bury-
alles. What (¶ his frendes) to ¶ fou-
les of the ayre and to wyld beastes

Aristotle.

No not so(q̄ Diogenes) but laye my stasse by me, wher w̄ I may driue them awaie. Howe can that be : q̄ they thou shalt haue no felig . And how(quod he) then shall theyz pyckyng and tearyng hurt me, yf I sele them note.

To the redresse of mannes lyfe, he sayde be requisite eyther faythful fren- des or sharpe enemys , by cause the one do aduersyte and the other reproue vs: So eyther of them though he by dyuers wyses yet they be a like profytalbe, whyp he we lerne by them oure defaultes and vyses.

Aristotle.

Aristotle the phylosopher maistre to Alexander the great, was wont to saye that the rotes of lerninge were bptter, but the fruytes swete and very pleasant.

Demanded, what thynges ware the sone olde, he answered , thanke . Mca- mynge that the remembraunce of miu-
rpe

Aristotle.

yne styckest very faste, but the memory
of a good turne is gone auone.

¶ He was accustomed to saye, that
thre thynges be mooste necessarie for
the obteynynge of wisedome, nature,
doctrine, and exercysse.

¶ When Aristotle was enformed that
certayne lewde felowes hadde rayled
vpon him. As longe (quod he) as I am
not wyth them, let them bete me wyth
whypes, if that can do them good.

Signifyeng that those thynges ought
utterlye to be despysed of a wyse man,
whych do nothyng hurt hym at all: on-
les he thynketh hym selfe hurted.

¶ Demaunded what a frende is, One
soule (quod he) in two bodies.

¶ He sayde that some men so spare, as
though they shuld lyue euert, agayne o-
thersoe so spend & lashe out, as though
they shuld dye wythm an houre after.

¶ When Aristotle was axed howe
moche the wyse and learned do dyffe-

Aristotle.

From the unlearned & ydioses, he answered, so moche as the quycke dysstre from the ded. Meaniȝe þ a mā without knowlege is a block rather then a mā.
¶ He sayd, beautie is of moze strength and efficacie then any Epystle or lettets, to set forth or commande a person.

¶ He had this often in his mouthe. Of frendes, there is no frende. Meanyngie that there be manye frendes in name, but few or none in dede.

¶ He sayd, noman shuld eyther prayse hym selfe or dysprayse hym selfe, because the one bitereth a mannes vayne glory, & the other bewreyeth his felow.

The same Aristotle aduertysed men to consyder and matke pleasures, wþt commynge but deparþyng, that is to saye, not before but behynde. For when pleasures be comyng wþth theyȝ peyned faces they flatter vs, but when they deparþ, they leue behynde them repentaunce and sorowe.

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Thales.

¶ When oþe blamed hym bycause he
gave his almouse to an euyll man. I
þyted (quod he) not the maners, but the
man. Assuredly a good man succoureth
also the wycked in necessite. For thys
dutie we owe, though not to the merites
of him that is holpen, yet to nature.
Also it is possible he may be good, whi-
che nowe is euyll.

Thales.

Thales beþng demaunded what
is oldest of al, aunswered, God:
why so: bycause he was without
begynnyng. Demaunded what is
fayrest of all, he answered, the worlde,
for it is the worke of god, and noþinge
can be fayrer then it. What greatest
place, for it receiueth al: what swyftest
the mynde, for it runneth throughe all
the thoughtes of man; what strongest
necessite or destynye, for it passeth all:
what wiþest:time, for it fyndeth out al.
The sayde there is no dyfferende be-

F. III. twetie

Thales.

twine lyfe and deathe, bycause they be bothe naturall a lyke, and death is no more euill then is the byrth of man.

And when one asked hym why he then dyed not, he aunswered agayne, euen bycause there is no difference. For if I shold rather desyre the one then the other, so shold I make a difference.

CDemaundered what thynges were harde. He aunswered, a man to knowe hym selfe. Undoubtedly the people iudgeth nothyng easier then thys. For we see other mennes thynges better then our owne, and euery man is a flatter of hym selfe. Agayne when Thales was demaundered what thynges is easye, he answered, to gyue good councell to an other man.

CWhen he was asked howe a man myght moost easly beare hys myssfortune. Yf (þe) he wold beholde his enemyes pressed w greater myssfortunes. For many men by the contemplacion of

Solon

of other mennes felicitie & wealth make
their calunitie more greevous vnto thē.
¶ When Thales was demaūded how
a man myght best and most iustly lyue
If(quod he) the thynges whiche he re-
bukethe in others, he comycteth not the
same him selfe.

Solon.

Solon the sage was wōt to say
that tyryunes frēndes be be-
ty lyke vnto castynge cōters
whiche be set at the pleasure
of the caster of accomytes, otherwhiles
worth many thousādes, otherwiles be-
ty lytle. otherwiles nothyngē.

¶ Demaūded howe it myght be that
leeste wronge myght be done amon-
ges men. ¶ If (w̄ he) they that suffre not
the wronge wyl be so sore greued ther-
wyth, as they that suffred it in dede.

For vndoubtelye who so euer trans-
gresseth the lawes. hurtethe not one cō-
moner nor subiecte, but the commone

F.iii. **weale**

Holon

weale, as much as in him is. But nowe
while whē other be hurted, we (thoughe
we be comon officers appoynted to se
due correaciō for byces) eyther spt stylle
or resoyse also therat, without doubt we
gyue audacitye and boldnesse to verye
many to comynyt al kynde of mischefe,
bycause eyther for foolyshe pytie, or for
lacke of chystyan charitie, thynkyng þ
mater apperteyneth nothyng to vs we
wyl not se the good lawes of good prin
ces executed vpon offenders.

C Pittacus.

Pittacus made a law, þ they
which comynyt any crine
in theyr drōkēncse shuld ha
ue double punishment.

CHe allowed victories gotten wþth
out sheddynge of bloude. For suche as
were gotten wþth moche bloude of the
citizens he iudged no victories.

CHe was wonte to saye to suche as
wente

Antisthenes.

wet about to be maried. Equalē tibi ducis.
Mary thy machē or felowe. For he had
lerned by experyēce what incomodities,
commonlye chaunce by ouer hysgh ma-
ryages.

¶ Antisthenes.

Antisthenes the Atheniēse beſige
deniaunded what maner lernig
is moost necessarye, aunſwered,
to bulerne euylls. For that thyngē is
not only fyſt, but also moost harde.

He ſayde that vertue is a thyngē of
workeſ, and that it nedeth not manye
wordes nor much leaſtynge.

He ſayd a wyſe man lyued not after
the lawes ordeyned of meyne, but after
the rule of vertue. Meanyngē that
thynges be not therfore to be done or
elcheued, bycause the lawes bydde or
forbydde the ſame, but bycause the
telfe rayſone telleth, that thys is honest,
this diſhoned. Algarne the lawes pre-
ſcrybe not all thynges, but the rule of

f. b.

vertue

Anacharses.

Vertue teacheth euery where that is honest, and what otherwyse. Certes, a constrainyd vertue is no vertue.

Anacharsis.

Anacharsis the Scythian sayd, that a byne beare thre closters one of pleasure, an other of dronkenesse, the thyrd of displeasure. Sygnifying þ a moderate blynginge of wyne is pleasure, because it slaketh the thyrd a larter blynginge gendreth dronkenenes, & most large use of wyne causeth stryfe mynther and diseases. A certayne man of Athens upbrayded hym because he was a Scythian borne. My country (þ he) is to me a reproche but thou arte a reproche to thy countrey.

Chaimaunded what in a man is the worst thynge, and what the best, he answered, the tonge. Meanyng that t'ie selfe same parte of a memme bryngeth the most utiltie, yf it be wþt ryghte reaso gouerned, and agayne is mooste perylouse.

Anacharsis.

louse and hurtful, yf otherwyse.

G This Anacharsis was accustomed to saye, that it were better for a man to haue one frende moche worth, then many frendes nothyng worth.

G He was also wonte to saye yf lawes be lyke spyders weddes, wherin the weakest and moste feble beastes be catched and stycke faste, but the strongest breake out. So lawes do bynde the poore and meane persons, but the tiche coppes escape unpunyshed.

Tzeno.

Zeno Citticus to a certayn yonge man which was alwyses pratling, said I trowe (good felow) y carest be fallen into thy tong. Declaryng here by, that it shulde be a yonge mans propertye to here moche & speake lytle.

Demanded what is a frende, he answered another I. Syng nisyeng that an entyer and harrype frende no lesse logeth his frende then him selfe.

Yonge

zeno.

¶ Kynge Antigonus to suche as won-
dered whyche made so muche of zeno.
aunswe red, bycause where as he hath
receyued muche of me yet he lyueth ne-
uer the softer a lyfe, when he heard that
he was dead, he syghed, sayinge. what
a loker and exampnet of my lyfe haue
I nowe loste : for zeno was a man of
moost sharpe iudgement , and mooste
farre from all flatterye.

¶ zeno had a bounde man which con-
veyed and imbeseled alwaye certayne
thynges from hym, he commaunded he
shulde be whyppe d, when the bounde man
excused hym selfe vnder thys coloure,
sayng: It was his destiny that he shuld
steale, whych destinye it lay not in him
to wythstand. It is also (quod zeno) thy
destinye to be whyppe d. The seruaunt
alleged the necessitie of destinye to the
excuse of hys faulre, zeno returnd that
necessitie also to hys punyshment, that
that was also his destiny.

Alpong

Cleanthes.

CA yonge man whose tongue neuer
stinted bablynge, he toke vp wyth thys
propre sayenge: For thys purpose we
haue two eares & but one tounge, that
we shulde heare very much, and speake
very lytle.

CCleanthes.

CLeanthes was so desitous of
lerning, beig a very poore man
that he was glad to draw wa-
ter & cary tankardes at nigh-
tes a mornynges, to thintent he myght
get wherwo to fynde hym selfe to schole
in the dayes. In so much that on a time
he sayd to his familiers, whe he had got
ten a lytles money by such occupaciōs,
and throwinge it down. Lo Cleanthes
is hable to finde at schole an other Cle-
anthes, yf hym lusteth.

CWhen one dyd hytte in hys teathe,
that he was verye fearfull. Therfore
(gaud he) I syn very lytle. Undoubted
lye suche fearfullnesse is good, whyche
frayeth

Isocrates.

frayeth men frome fowle thynges, and maketh them ware and circumspete.

¶ When he reasoned byth a certayn younge man, whome he saue, was not very attent, ne ready to heare hym: He asked, whether he perceyued what he sayd, when the yonge man sayd, yea: Why the (quod he) perceyue not I howe thou dost perceiue.

Isocrates.

 **I**socrates the Rhetoricie, who was so fearful and timorous of nature, that he durst never make oration openly i presence of the people, being demanded why, sith he him selfe was not able to make an oration in an assemble of people, he yet taught other: Because whetstones (quod he) them selues can not cutte, yet they make knyfes and weapons sharpe, and able to cut other thynges.

¶ Demaunded, what maner thyng in Rhetoryke, he answered, To make of lytle

Philoxenus.

of lytell thynges great : and of greate
thynges lytle.

Conwhē Isocrates sawe one Sophocles the wryter of Tragedies folowyng
after a very fayre personne, wþt whose
beutye he was taken in loue, he sayd. O
Sophocles, a man ought not onely to
kepe his hādes contynence but also his
eyes. A sayenge trulye, not vñworthye
for a chyisten man.

Philoxenus.

Philoxenus on a tynie beyng
at supper with kyng Diony-
sius whē he espyed þ a Mul-
let fyshe of an excedyng big-
nes was set at kinges meale, wher as
a very lytle Mullet was set before him
he toke the little Mullet & layde it to his
eares. At whyche dede whē Dionisius
the kyng had great meruaple, and de-
maunded the cause, why he so dyd, In
my handes (þe) is Galatta, concer-
nyng whome , I fayne woulde haue
asked

Philorenus;

asked certayne questions of thys fyfthe
And he sayeth, he knoweth as yet lytle
or nothynge, by reason of hys tender
age, but he hath a geate graunde fathur
he sayth, whyche lyeth now in your
dysshe, who can tell very much
of þ mater. if I might talke
wyth hym. The kyng be
ing herwith delyted,
and made mery
sente hym hys
Mullet.

Here endeth the fyfste booke.

The Second

booke of the Garden of wyls=
dome, wherin are conteyned
wyttre, pleasaunte, and
nette sayenges of re=
nowned persona=
ges collected by
Rcharde
Cauer=
uer.



ମନୋମହିମା

ପ୍ରକାଶକ ଶ୍ରୀ ପାତ୍ର

ପ୍ରକାଶମାଲାକାଳି

ପାତ୍ରପାତ୍ରମାଲାକାଳି

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Rycharde Taverner to the
gentle readers. 118

Confesse my selfe a deltor unto
you, gentle readers, in that
I promised in my former bo-
ke to adde the second assured
ly, althoughe I haue marked that thys
argument or writyng is not vigrase
vnto you as well for the veritie of the
matter as for the shapenes of the sen-
tencis (for whiche consyderacion they
were called of the Greces Apophtheg-
mata, that is to say shorte and quycke
speakynges) yet for my sondry occupa-
cions wherwith I am diuersly interrup-
ted. I shall not be able to make me pay
myse good, namely, in suche sorte as I
may satisfie, eþþer your expectation, or
myne owne. Wherefore I must de-
spare you, not onely to pardon myne in-
condite and grosse phrasale, on whiche
A. II. 88

ye shall happen to stonble, but also to
wynke at the confuse or net herin. For
order in thys booke, I protest, I kepe
none, but accordyng to the proverbe
that fyſte commeth of the hande that
I wryte. And thus fare you well, and
le ye fauour myne honest endeouours.

¶ Here foloweth the seconde booke
of the gatden of wyldeome con-
teynynge wytty & pleasant
sayeng of renowmed per-
sones, selecte by Rycharde
Tauernet.

¶ Of Achilles.



Achilles was asked of Al-
tar whiche were the greateſt
and haſteſt labours that
ever he toke vpon hym.
He auiſwered, thone that
he fulfylled for hys frendes. Algayne
Altar

Atax asked hym, whyche were the most
pleasaunt laboures, þeruer he suffered,
þe aunswered euen those same, Meas
þyng heþy, that a noble and worthy
personage adouched it dede wþth he-
þocall vertues, brenmeth wþth a cer-
tayne wonderfull desyre and luste, to
furþer the common weale, wþth which
desyre þeyng prycked and inwardlye
tickled he valiaunþy beþureth upon
most hygh and reoperdious maners,
nought regarding his owne private
weale, but his countreyis wellice and
benefite. When with this noble couraþy
wþth his ardente zeale and stonake he
is thus tapet, doubtles notyngis is
sweatet, then upon thynges most
diffycile and weyghty to entrapple
and to go throughe in, euen as unto
a musicien notyngis can be more plea-
saunce, then the most connynges aþes
clses of his arte.

Ballad of Alfonus kyng of
Aragon.

A Certayne knyghte hadde ryot-
tously and prodigally wasted all
hys patrimony and landes whiche
were very greate, and moreover had
indeed hym selfe exceedingly moche.
Hys frendes in the courte were sutors
to the kyng for hym, that at least hys bo-
dye myght not be imprisoned for hys
dettes. Alfonus maketh them this
answere. If he had bestowed this so
great ryches eyther in the seruice of me
his pynce or vpon the comune weale
of hys countrey, or in releuyng of hys
lyffesfolkes, I coulde heare your suite
Nowe syth he hath spent so greate sub-
staunce vpon hys body, it is mete, that
hys bodye suffre for it. Let thys be a
lesson to all prodigalities chyldren to
plucke backe ther fete betymes ere
all be wasted, leaste yf they do not,
they

they happen to be servid as thys wylle
gentylman was. ad uite of his wylle
Can he be heide faire that no estyme
hinge in his paynes shalbe faire that least
nynges was not comlye for prynces and
noble men, he made an exclamatiō and
sayd, thys was never no manes boy-
ce but an ores. ad uite Assuredlye althouȝ
ghe perchaunce all kynde of letters be
not werte for prynces, & yet the studie of
Gods lawes, the political sciences, mo-
tall letters, and the readinge of Croni-
cles be so necessarye vnto them, than vnto
out these, it shalbe very harde for them
to furnishe and dyscharge the offyces
wher unto they be appoynted. ad uite
Che was accustomed to say, that wed-
ded persons maye thus passe ouer ther-
lynges, quicke and myghtouȝt complai-
nynges of the husbande become deafe
and the wiffe blynde.

Signifysenge

Sighieng, that woman kind is in
 the subiecte to the spcknes of gylousye
 wherof undoubteably spryngeth great
 vngalance and playnes. Agynge, that
 the husband is very sore myred and grie-
 wen wyth the tangelpinge and biquet-
 tongue of the wyfe, whiche grauauice
 he thulde lacke, yf he were deafe, nether
 shuld he be vexed with the suspcion to
 be made Cokeuan, yf he wanted her
 eye syght, But to this comoditie may
 wise nie a woman wyth detriment a ble-
 milche of theyr bodeye verye well atayne
 yf the husband wyl not here that he hea-
 deth, nor the woman se that she feeth.
 This kyng Alfonse was wonderfull
 courtoise and famlyer wyth all that
 serued to his courtie. Wherfore on a
 spynge tattayne hys spccyalite frendes
 couylde hym to be wate, least hys o-
 uermuche famlyarite myght breaude
 hym

him contempne, & of contempne myghte
ensue greate perill, and consequentlye
destruction to hys person. He answere-
reth. Nay, it is more to befeated, least
suetene and toughnes gette hys the en-
uye and grudge of oure enimys wher-
upon hangeth a greater perill of destruc-
tione than upon gentle behauiour.

¶ When one of hys knyghtes was al-
way cravynge somwhat of him and ne-
uerthelss forswyth lashed out agayne
whas soevre he receyued at the kynges
hande. Wecely (of the kyng) yb I wold
continwe to gyue the liche thynges as
thou askest, I shulde soner beggar my
self than entiche the. For he that giueth
the, doth nothyng els but poure swaile
into a botomles tubbe.

¶ Demaunded whome of his subiec-
tes he had mooste deare unto hym, he
answerte those that feare rather for me
than me. He meant, that chose onclipe

alfonse.

be the hevye frendes, whiche rather lo-
ue they pynce, then feare hym. In swyn-

Callio when he was asked whether
he was more bounde to his bokes than
to his weapons or armes, he answered:
Out of my bokes I haue learned both
armes and the lawes of armes. know-
ledgyng by thy saying that the my-
ghte impute all together vnto lea-
rnynges. **W**Thys knyng Alfonse delited much
in hys cognisance, whiche was a yre
cane diggyng her back wþþ her byt
and launchinge out her owne bloude
to fede ther wþþ her venge. To thy
pycture he added thyss inscriptiōn. **W**or-
lege & prouesse, that is to saye, for the
lawe and for the flete. **S**ignifyinge
that a pynce ought with a noble cou-
rage to bature vpon al daungers, as wel
for the defense of hys people as for the
auancement of true godlines & religion.

¶

¶ Of Athanasius.

Athanasius was an invincible defendour of the catholike trouth, whom became the moost pestilent secte of the hereticks. The hereticks could not ouercome wyth scriptures & argumentes, they had consyred to saye felonouse crymes to hys charge, and so to put hym downe. Wherefore through the their malicieuse suggestions they had so kyndled the emperour Constantius agaynst this moost godly Byschop, that he straignt awarded out hys commission vnto such as they them selues named, to sytte vpon hym. Two prynceyall crymes were layde to hys charge, the one was, that he hadde rauished a woman, the other, that he hadde cut of, a deade mans armie to serue for enchauntment. For the proufe of the first, they had hired a woman, to giue euidence agaynst hym that he had rauished

Athanasius.

tauched her. For the probation of the oþer crinie, thep hadde gotten one Arsenius sometyme Athanasius lector, whiche for feare of the Byshops chastyngage, whom he hadde offended was fled away from hym. Thys fugitiue Arsenius the Attians hadde hidde out of mens syghtes for a good space to the intente it myghte be the better beleuied that he were deade. Neuerthelesse thys Arsenius when he hadde learned throughly what they hadde in hande agaynste hys olde mayster, whether he abhorred theys detestable conþracye, or whether he was desyrouse by thys occasyon to come in fauour agayne with hys Byshoppe, purposilly by myght fled hys waye oute of the secrette place where he was hidden, and arriuynge at Tyre came to Athanasius, unto whome he opened all the matter. Here thys noble pylote as he was

was passyng holly, so also beynge of a
cyghee sharpe bopt (for accordyng to
the Lordes commaundement he had
iorned the simplicite of the dove wþ
the prudencie of the serpent) he gaue
Asenius in commiȝtment to hyde
hym selfe, tyllytyme he shoulde be called
forth for the purpose. To be shorte,
the councell is assembled, the comyng-
syn redde, the woman appeareth, the
byere of a deade man to the terryble
syghte of all that were presente is
brought in, a deade mans armie eout of
beynge layed vpon the biere, is shewed
forth. Hemmes mindes were stricked at
the syght heraf byth indignacion and
hatred. for who woulde haue thought
that these thynges hadde bene fayned,
namely of prestes? The woman whi-
che had her lesson redy taught her befo-
re, beginneth to tel, howe on a tyme she
harboured thys byshop Athanasius in
her

Athanacius:

her house, and howe in the nyght season
when she suspected nothyng elles but
anye suche matte, she was by hym ra-
uyshed perforce. Athanasius was
broughte forthe to make aunswere to
this accusation. Here Athanasius of an
excedyng pregnaunce wyt secretly war-
ned Timothie his preste to countereype
hym and make aunswere in his stede to
the woman. For he perceyued full well
that the woman knew hym not so aniche
as by syght. When she had ended her
accusacion, she thus begynneth Timo-
thie in hys Maysters name, Hayest
thou, woman, I had euer carnally to
do with the and that also by force? Yea
euen thou (þ the woman)thou. I sape
þf thou remembreste in suche a place
at suche a tyme dyddeſt forceþlye ra-
uyſhe me. Some of them were ala-
med seynge þ womanys skaundre thus
so easly detected and auoyded. Yit
never

niemetholes they dyd not acquytle Al-
thanasius neyther punishe the woman
for her sklaundre, bycause the false
same were hys judges and hys accu-
sors. They cause tham to the other syne
loo, saye they, thys mater is to playne,
here yee se the acme of Arsenius. Whiche
to what purpose it was by the, cutte
of, declare thou Athanasius unto vs.
Here wyllye Sharpes of lyfste the
prudent Bishop asketh them, whether
they knew well knew Arsenius. Some
of them make aunswere they knewe
hys fate verye well. Athanasius de-
syeth reue to fende for one that he
shulde haue nede of for thyss mater.
They graunted hym. To make thys
tale, Arsenius is brought forth, & hys
fate discouered, And wyllye bishop here
is Athanasius a lyke, beholde hys tyghte
arme, beholde hys lyfste, hole & bound
noote beholde yondre arme comynthe,
cutte

Sigismund.

cutte off declare you. Let this example of
this moste holpe lyuet admonyshe vs
to fense out selfes against the wry and
craftey forcs with columbme prudencie
for al hazardes and chaunces.

Sigismund Emperour.


De Emperours Sigismund
had in hys courte manye
yeres a seruaunte, vpon
whome he never bestowed
anye notable benefyce for
all the seruice he dyd hym. On a tyme
as the Emperour rode through the a bo-
ter chaunced hys horse to stale. At
whiche thinge his bold seruant lang-
hed & sayd to his companiones to dyng
wth hym before thempetour. The Em-
perours horse had lyke properthe to hys
master. The Emperour by chace heavinge
thys, askeid what he meant. Againe (w
the

the seruaunt. As youre horse by hys
stalyng addeth more water to the ry-
wer wher is already abowm masse of
water, euen so doth your Maestye.
For to suche as be worthy alredye and
flowe in ryches ye gyue more ryches.
Here themprouat perceyuyng he was
closelye touched of illiberarie, in that
he never rewarded hys olde seruaunte,
wyth anye worthy benefyce, answered
in thys wylse. Assuredly, I never wan-
ted a good wyl to furthet and auaunce
my fyndes and trustye seruauntes,
but ye muste consyder that gyftes of
prynces happen not alwayes to theym
that haue deserued them, but to suche
onlye as the fatall prouidence of God
appoyntheth. And this God wyllyng,
shall I euydentlye declare vnto the, so
soone as, my busynes dyspacched. I
shall haue gotten anye opportunitie
and leyser, A whyle after, leyser to hys

¶igismund.

Desyre obteyned, he comauideþ two
boxes of lyke fascion and proporcio to
be broughte forth, he sylleth thone wyth
gold, other with leade of lyke weyght
he byddeþ hys sayd seruaunt to chose
whether boxe he wolde. The seruaunte
peylyng now this, nowe that boxe, stry-
ken wyth great perplexicie which he my-
ght beste take, at laste chale that whiche
conteyned the lead whiche when he
opened and saw the lead, thou seest now
(¶ The Emperour) that the faulke is
not in me that thou were not amonges
other promoted of me, but in thy owne
myssfortune. Declarynge herby verry
prudently that þ happy successe of thin-
ges onelye chaunceth vnto men frome
God aboue.

¶ Thys Emperour beynge much
praye worthy for other thynges, in
thys one thyng was excedynglye to
be commended, that lyke as hys selfe
loued

loued the knowledge of tonges and
of good letters, so he alwayes studied
to auaunce and promote men that ex-
celled other in leathynge. For whiche
thyng when he was blamed of certayn
princes of Almayne whiche hated
good letters, that he so exalted men
of lowe byrthe for the commendacion
of learnyng: Why (quod he) should I
not loue suche as nature woulde haue
excell the rest of men? The Almaynes
do attribute verye muche to nobilitie
of bloude. But the prudent Emperoure
obserued, that in learned personages
was a thyng of muche more worthy-
nes & noblenes, then in stockes. They
haue the walles of theyr houses por-
tered wyth armes, wyth conisaunces,
and wyth the ymages of theyr aun-
cestours, lerned men haue theyr mynde
furnyshed and decked wyth good dys-
ciplines. Wherefore, as by nature the

B. ii.

mynde

¶igisimunde.

minde is more excellent, then the body, so the ornamentes of the wytte be farre fayrer, then the badges of outward nobilitie. He that hath nothyng else, then þ arms & ymages of his auncestours, in opinion is noble rather then dede. But who so is adourned & decked myth vertue, from whence floweth also that bulgare nobilitie, hathe the true & unkayned nobilitie.

The trouthe of thys matter declareth to all the worlde the moost noble kynge Henry the eyght, who to the most royall nobylitie of stocke hathe also ioyned the most true and very nobilitie that is to saye renowme of learnyng, of prudence, of graue iudgement mete for so noble & magnyfycnt a prince. Wolde god al other noble men of byþt would take example of hys Maiestie to purchase unto them thys renowme.

¶ Plotinus.

Plotinus

Dotinus a philosopher was desyred by a certayne paynter named Amelius that he wolde suffre hym to portrete and drawe out the forme & pyciture of hys body. The philosopher woulde in no wyse suffre hym sayenge. Is it not ynochful for men to carye aboute wyth them these ymages (poyntynge to theyz bodyes) but they muste also leauie behynde them to theyz offspryng and posteritie the ymages of theyz ymages to be loked and gased vpon? Thys paynyngh philosopher iudgeth wyth Pythagoras, that mannes bodye is but a sheathe or case as it were of the mynde, whiche after a maner it expresteth and resembleth, and that he seeth the least part of man, whiche seeth and marketh nothyng els but the bodye. Assuredly though he pyctures, as well of the lyvynge as of the deade do often tymes sturte and

B. iii. moue

Plotinus.

move the dulle mynde of man, yet it can not be denied, but that pyctures or ymages of the bodye wythout recordes and monumentes of the mynde to putte men in remembraunce of the noble vertues of suche as be represented by the ymages, be muche more hurtfull then profitable. Images of sayntes be lay mens bokes I graunt, so that laye menne be taught and instructed, what greate fayth in Chryste, what example of good lyuyng, what patience what bearyng of Chrystes crosse, they had, that be resembled by those ymages, whyle they were conuersaunt here in earth.

Cyrus the elder.



Cyrus kyng of Persia was wont to say þ no man ought to take vpō him to rule other onles

onles he were better, then those whome
he toke upon hym to gouerne. Mea-
nyng, that thys is the pryncypall of
fyce & function of a prynce, to forse for
others, and to counsell for the publyke
profites and conimodities, but this can
not be done, onles he surmount and ex-
cell the rest of men in wylsdome, in vi-
gilauncie, in honestye, holynes of mynd
in godlynes. Now it is not the byrth of
man that bryngeth thys to passe, but
ryght institution, good letters, experien-
ce of thynges.

28 When the Persians, bycause they
countrye was hillye and rough, coue-
ted to chaunge it wyth a champyon
& more gentle soyle, they kynge wolde
not suffre them sayenge, that euē as
graftes and scdes be, so be the maners
of men chaunged accordaninge to the na-
ture of the countrey. Meanyng hereby
that he wolde haue harde men, payn-

B. iii. full

Cyrus.

full and such as shulde be gyuen to la-
boure. For a delicate and fyfyle regyd
gandrethe delicate and slouthfull per-
sones.

Cyrus absteyned hys eyes from be-
holdinge of the fayre ladie Panthea.
And when Alaspus sayde vnto hym,
that the woman was of an excellente
bewtye, and worthy for the eye syghte
of a prince, the kyngе answered: Euen
for thys selfe cause O Alaspus we
ought the rather to abstayne from lo-
kyng vpon her. For yf nowe I obey-
eng thy counsayle shulde resorte vnto
her whyle I am as yet at leyser, per-
chance she miought so persuade me that
I shulde reparre ofte vnto her yea euē
when I shulde haue no leyser, and so
be fayne to sytte styll by her syde, my
seriouse busynes and assayres neglec-
ted. Featlye he shysted awaie the ar-
gumente that seemed lasciuiouslye to
entryse

entise a kynge or ruler to loue a bewty-
full woman, from louynge suche. Let
Chrystyane magistrates and rulers
take here an holsome documente and
lesson of a panyng pynce , sensualite
set a parte , crnestlye to remembrie theyz
function and offyce wher vnto they be
called of god almyghty , & vnto whom
for the same they shall rendre iuste ac-
counts , be they now never so haulte
and careles.

Catoxerres.

Catoxerres Kyng of Bar-
sia surnamed the mindful
when a cettayne poore man
presente hym wyth a verye
great apple, he received it ex-
cedynge thankfully, and sayde : Nowe
in faythe thys felowe semeth to me . to
be suche a person that yf a man wolde
commynete a citye to hys kepyng, he

B. v.

could

Autorerres.

coulde make it of a lytle a greate one.

CAt another tyme a certayne other
uplandyshe man perceyuyng that dy-
uerse men brought dyuerse presentes
vnto the kyng, & hauyng none other
thyng to presente hym wyth, he toke
out of the nexte ryuer both his handes
full of water & wyth a cherefull coun-
tenaunce offered it vnto the Kyng.

The kyng herewith being delyted, co-
maunded a porce of golde to be gruen
hym and rewarded hym furthermore
wyth a greate summe of money. Let
other nacion wonder at thys **Autor-**
erres. Englysh men whiche haue kyng
Henry the eyght to theyr Soueraygne
Lord thynke thys but a tryſle to hys
incomparable humanitie.

200When Alcides Japson had ray-
led all at large very despitefully vpon
the kyng wyth vnfyttyng and oppro-
briouse wordes, þ kyng e thus factorth
reuenged

reuenged hym, he pronounced by thy Captayne of hys gatde, that it was lefull for Japson speake vpon the kynge what he wolde, but agayne it was lefull for the kynge vpon Japson bothe to speake and to do what he woulde. Truely weare very straughtly charged by gods commaundement in no wyse to rayle nor gest vpon oure ruleſ forasmuche as they represent vnto vs the person euē of god hym self. Yea and he adourneth them wyth the honora-ble title of his owne name callyng them Goddes.

When Artoreres beyng on a tyme put to flyght, and all hys prouision of vittayles taken awaye, was fayne to eate drye sygges and barley breade, **O** Lord (quod he) from how great plesure haue I bytherto bene kept backe? Here the kynge proued it true that **S**o-catis the wyty philosopher was wont

Actoxeres.

Want to say. Optimum condimentum. comes.
that is to saye hongre is the best salwe.
Assuredly nothing better sauoured me-
tes and drinke, thā hungre and thrust,
besyde that it is both most holsoine to
the bodye and moost profytalbe to the
soule. For surfette and dronkenes not
onlye cast the bodye into sundry mala-
dyes and sickenesses, but also do distem-
pere the mynde, make man no man,
but worse then a brute beaste, and (that
is worst of all) bryng god's most terri-
ble curse and displeasure vpon hym.

 The same Actoxeres beyng on a
tyme very sore pressed wþt̄h thrust and
in maner loste for lacke of drynke, Pe-
terbarzenes his chamberlayne sekyng
about for drynke and not fynding any
other, brought at laſt frō a ſhepcherde
a greasye botell of water not all of the
cleaſt. Thys water when the kyng
had

had dronke quyte and cleane vp, beynge asked whether that dronke lyked him wel, he called God to wytnesse, that he neuer dranke wylle more pleasaunt, then was thys water, nor neuer water, were it neuer so pure, more swete then thys semed. And afterwalde, the kyng espyeng the shepard in hys court, which had gyuen hym thys water, made hym of a poore sheparde a ryche gentylman. Suche a thyng it is to gyue a benefite in tyme.

Dronces.



Rontes sonne in lawe to kyng Artaxerxes, when the kyng was greuously dyspleased and angrye agaynste hym, he was not onely bter rejected and thrust oute of the court, but also condemned, whiche

exce-

Diones.

Excedyng brykynnes dyd not a lytle
vere hym. At laste consyderynge the
mutabilitie and vNSTABLENES of menes
thynges in the wrold he vffered these woz-
des to suche as stode about hym.

D frendes take heede of the brykynnes
and syppery chaunge of fortune, trusste
not the flatterye of the wrold, namely
of the courte. For lyke as the syngers
of auditours when they cast accomptes
can laye otherwhyles an infinite nom-
bre, and otherwhyles agayne but one,
euen so the frendes of kynges now can
do all, and nowe nothyng. Here ye shall
note that in olde tyme they made theyr
acconiptes wþt their syngers, as now
wþt counters.

Duke Mennion.



Hat tyme the valyaunte
cappytayne Mennion held
warres agaynst the great
Alexander on the behalfe
of

of Darius kynge of Persia , it chaunced that a certayne hyred sowldyours in the armie of Memnon made verye moche raylynge vpon kynge Alexander. Memnon hearynge hym, layde hym on the pate wyth hys speare and thus rebuketh hym . I gyue the wages , syr knaue , and meate and drynke to fyght wyth Alexander and not to rayle vpon hym . Let Chysten men at leste ware take example hereby , to leaue theyr towle and detestable raylynges farre unworthye for such as professe Chystes doctryne , that forbyddeth vs to calle oure brother but sole . Some we cal Phatsees , we be knaue , we defye as naughtye papistes wyth other lyke opprobriouse wordes , binincte for Chysten mennes eates , but as for to fyghte agaynste theym , and to confounde them wyth pure doctryne and good lyuyng , that

w^c

The Egyprians

we woll not. Agayne other some ,we
beheretyke ,we call Lutheranes ,and
all þ naught is, but to shewe them cha-
ritably wher they erre , & tyghtly to in-
structe them ,we wol not.

The Egyptians.



He kynges of Egypre ,ac-
cordyng to the custome of
theyr countrey were wont
to take an othe of suche
(:)(:)(:)(:)(:) as were made iudges, that
althoughe the kinge hym selfe wold com-
maunde them to iudge any thyng that
shulde be agaynste right and equitye,
they shulde not iudge it. So greate lyte
they thought it expediente for the com-
mon wealth, that the people shuld haue
iuste iudges. But how can that people
haue iuste and incorrupte iudges, wher
(as is reported) the prince sellcth the of-
fice and powre of iudgynge for a great
some

¶ Of Cambyses.

¶. xvii

some of money. In Englande thanked be God, in the iudges of the lawe there is as little corruption as in any other regio. And yf any defaute in this behalfe be, it is sometyme in inferior countes, wher the iudges be appoynted not by the kinges Maiestye but by others, amonges whom if any corruption were founde I wolde wrythe for the terrible example of othertheyr myght be setued as a certayne iudge of whome I shall nowe make relation.

¶ Of Cambyses.



Cambyses Rynge of Persia was other wise a veri wycked a cruel tyraun. Yet ther is no prince of so dysperate an hope of so naughty a life but þ at the last waye otherwyyles dothe some honeste

C. acte

acte. For gods prophetye is, to gat-
nythe and exornate the office of the
magistrat and rulers, and he causeth,
that for the conseruacion of ciuil gouer-
naunce in the common weale, some ty-
me excellente and profitable workes be
of necessytie done of them that beare
cule. But to my purpose. Cambyses
in all hystoryes is commended for thys
one facte, for whyche no doubt he de-
serueth prayse. In the former parte of
Asia he had a di putie named Sylsam-
nes, now he was crediblye informed
that thys Sylsamnes beyng corrupted
wyth brydes and rewardes, had falsly
iudged agaynste the kynges lawes and
agaynsie good ryght and consciēce. The
mater being examined and founed true
forthwith he commaunded he shulde be
put to death, and that the skinne of hys
body shulde be plucked of, & layd ouer
the iudgemente seat, wherē he gaue the
false

false iudgement, and in hys rowme he dyd sette Otane the sayde iudges sonne to succeede hys father in offyce whiche was admouyshed by contemplacion of his fathers shyn, that he shold succeede hym also in lyke kynde of punyshmenē yt he folowed his fathers stepnes.

Thys example teacheth them that beate offyce & rule to remēber, that god suffreth not iniustice nor injury unpenynged. But forasmuche as I haue entred to speake of Cambyses, whiche otherwyse as I haue sayde, lyued a verytyrannouse & wycked lyfe, I thynke it here good to reporte certayne hys notorouse crynes and hys ende, to thynke tent all rulers, what so er they be, maye take example at hym, to fete God, to preserue the common weale, to execute iustice and iudgement, to bē theyr subiectes as men and not as beastes. Thys Cambyses beganne to

saygne ; after that Cyrus hys father had made hys viage agaynste the Seli-
thians. And albeit at the begynnyng he subdued and conquered Egypte, yet
anone he forgatte all goodnes and de-
greded quyte and clene fro the renow-
med and excellent vertues of his fathur
Wherfore when Deraspes one of his
hys chosen counsaylours aduertysed
hym vety freely and sayde vnto hym,
that the Persians praysed hym verry
muche, but thys one thyng dyspleased
them, that he was so subiecte to the vice
of dronkennes. anone he commaunded
the chyfe estates and lordes of the pyre
to becalled together, and asked of them,
whether in anye thyng he were worthy
to be reprehended? They espynghe how
thankefull and plausyble a thynge flat-
tery is, answered, no, but that in ver-
tue and prowesse, he also exelleth his fa-
ther Cyrus, forasmuche as vnto his
emper

empyre and dominion he had gotten
by wape of conquest the kyngedome of
Egypte. But contrary wylle Cresus a
worthy lord, unto whose cure and go
uernaunce Cyrus had commytted hys
sonne Cambyses to be instructed and
brought vp in honestie and vertue, by
cause he woulde merelye, as muche as
myghte be bothe, abate the kynges
pryde, aumswed, and sayd, that Cam
byses myght not be yet compared to
hys father Cyrus, forasmuche as
there is not yet begotten such a sonne
of hym, as Cyrus leste Cambyses.
Thys chyng then, as feates spoken
pleased the kyng welynough. Thus
the counsayle beyng parted, when none
of the lordes had blamid anye chyng
in hym, he commadid Paraspes to be
called before hym, & had him bringe in
to hym hys yonger son, for he woulde
declare, howe well he coulde scame sobre
druoghs

euēn when he had moost of all dronken
for he sayed he wold euēn when he were
dronke wyllyngs bothe chose at p̄ce,
aspes somme, & yf he myghte wylth hys
arowe stryke throughe hys herte, than
it myght be iudged, that in the myd-
des of hys cuppes he wallichēd the
practise of couſayles, & iudgemente of
teason. Yf not that he were worthe to
be called a dronkard. To be shord. When
Cambyles had throughtly walched hys
braynes wylth wyne, he chose ate the
chylde as at an appoynted tyme, and
strykyng eth pat through the herte, he
comandid to shuld be taynt and loo
he shewid it to the fathur p̄ce asp̄s,
sayenge, that the chylde herte was
well hit, wherfore he miought esteime
thil well herby; he was no dronkard
So barbaſonely ſo ſavage and to ry-
tanicall oſtances, dieth, dioldenes
bringe about the myndes of men, al-
thoſh
III. 3

thoughe they were before ryghtlye in-
stitute and brought vp, lyke as it is
no doubt, but that kyng Cambyses
was at the begynnyng in hys youth
brought vp in moost honest maners.
And albeit thys drôkarde was not ig-
norant of the feate of shotynge, yet in
the meane season he coulde not vse the
ryght coulasyllies of reason, but lacked
those vertues whiche be woule to al-
lure men unto gentle sobrieté and to the
studye of honest renowme. Such examples
as these muste be propounded unto
yonge men, whiche for þ most part
be geue to the foule byce of Drunkenes
for what ende folowyd of these ma-
ners, a lytle herafter shalbe declared.
He murdered also hys owne brother
Smerdis, whome he prypulge caused to
put to deth, lest he myght at anye tyme
be kyng. Furthermore he toke to wyfe
hys owne suster germayne, wheras
131008

nature abhorreth from suche kynde of copulation. Now it befell so, that when kyng Cambyses sat at a feaste wþt hys syster the quene, for theyz sporte and pleasure he set a yonge Lyon and a very eger dogge togþher by the eares, so when þ Lyon in strength and fyerenes had preualed, an other dogge no les fierce, brastyng his handes wherwþt he was bounde byd helpe the dogge hys brother and wanquished the Lyon. The kyng was exceedingly delyced wþt thys syght for the fanchulnes of þ dogges herwene them selues. But by the same facte the quene beyng moued begane verye largelpe to wepe and poure oute teares and to watet her tender chekes. The kyng toke thys her weppinge verye helly and demanded of her the cause of her sorowe, she aunswereid in thys kyng. Ceres, my deere husband and brother

brother, even so greate a faythfulnes
myght haue chaunced vnto vs of oure
brother as we se here betwene these
two dogges that be of all one lyster.

The kinge grewously taking hys aun
s were, comaundered he shulde forthwith
be taken out of hys syght and put to
deathe. But susbe maners coulde not
longe haue successe. For God speakeþ
in the scripture. Bloody men and myly
shal not synyshe halfe theyȝ dayes bþe
on the erthe. Wherefore not longe after, myþ a
grovousse vngearunce, God plaged
him. For as he was comminge vnto
Egypte into Persia, when he shulde
mount on horsbacke, hys swerde felle
out of the scaberd and sore wounded
him in such wyse that he dyed of it.
This example testifys eth, that god woll
not longe suffre tyrauntes to rypene.
For not longe after þ deathes of Cyrus
aboue

aboue þ space of one yere lyued Cambyses, neyther leste he any heire of hym kyngdome.

¶ **Of Darius kyng of Persia.**

After the deathe of Cambyses, the chiefe lordes assymed together and begaunce to consider, whome they myght best make ther hem kyng. Seuen were appoyntid to deliberate vpon thys mooste myghtye matter fyrist, stode vp Otanes, a counsaylad that no mo kynges shuld be chosen, but that by leage and sure cōfederacie made betwene them, all the lordes myght rule alþe, so shulde libertie be maynteyned and kepte, one euerþe syde and eucy man at friddone. For before, it was well proued by examples, that wherþone man is lord of sommþe goods

and so great thynges, he maye easlyly be
to proude and hawtye, and soone groen
out of kynde & degendre vnto tyramye,
even as nowe of late it was seen of
Cambyses.

Cafter him stode vp Megabysus,
whiche dysallowinge thys counsayle
of Omnes, affyrmid, that such a
bertye was muche more hurtfull and
pestiferous to the common weale, then
tyramye shulde be. For noble men and
cyttes ys they lacke a Lorde and heddes
they can riot but abuse thys libertye
vnto pryuate affection and luste. But
to the entente no suche thyngye shulde
ensue, iher counsayle and aduyse iand,
not to shose some ouerkyng, but to
appoynte certayne noble men, whiche
whome might alwayes remayne the ty-
tyle, pretogatye, and ryght of the Im-
periall power. **T**he sentences of these bothe, the
thyngye

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Darius.

thysde lorde named Darius dysallowed
and counsayled to chose one kinge. for
albeit in thys kynde of gouernaunce
lyke as in all other humane thynges,
many and greate incommodities maye
chaunce, yet to rule, no gouernaunce
is so stable, so sure, as is a monarchie
that is to saye, where one ruleth in
whose handes is put the charge of
the hole kyngdom. Verily albeit these
thre counsayles be all bothe honeste
and good, yet yf they be compared to
gyther, sure it is, that nothynge can
be founde eyther fayrer or more pro-
fytale then the gouernaunce of one
persō called a Monarchie, for as muche
as it most resembleth the diuine and hea-
venly kyngdomme of God.
Furthermore it can not be, that con-
cord can longe be kepte amounges
free prynces and cities, or there, where
to the administration of a mooste am-
ple

ple and myghtye empre, be a sorte of
Lordes chosen in lieu of one Kyng,
and that bycause of the dyuerſtie of
moste graue and wyghtye affayres whi-
che cuet amoungē, in so large a dominio-
shulde chaunce vpon whiche the prin-
ces shulde not euer agree wyth in them
ſelues. Belydes all thys, there shulde
not want also amoungē these ſelue prin-
ces an ordynat ſtudye and deſyre of
digniti & dominion aboue the rest, ouer
whome ſome one wolde labour to haue
power as ouer hys ſubiectes or inbey-
ours. And theſe were ſir effecte þ cauſes
whych Darius brought forth for þ pao-
tie of hys purpose, vnto whiche the other
ſouer prynces ſubſcribed, and ſo at laſt
it was deternyned after the olde vſage
to chose a Kyng. But leaſt any diſ-
ſentio might aryſe betwene þ ſeuȝ prin-
ces, they thought it beſt, to comamyte
the

Darius.

The lotte of the election vnto God. It
was agreed vpon , that vpon a mor-
nyng very erly the prynces our hors-
backe shoulde mete togyther at a cer-
taine place, and that he whose horse first
mighed, shoulde be forthwyth proclay-
med kynge. The prynces retourned eue-
ny one to his honie . Darius shewed
the countayle and determination of the
prynces vnto the Sewardes of his house,
who forthwith toke the matter vpon
hym , to bryng hys lordes purpose to
good passe. Wherefore the eignyng be-
fore the day appoynted, he bryngeth his
lordes horse and a mate vnto the place
appoynted , and there commyted the
horse and mate togyther , to the entent,
that the nexte mornyng , the place kno-
wen , the horse myght for deslyze of the
mate, whyche then shoulde be absente ,
reyghe accordyng to hys propertye .

The

The morwyng ensuyng, according
to the appoyntemente, at the houre pre-
scribed, the sayed prynces do marche
forwards on horsbacke vnto the sayde
place. They were not soner there, but
loosorth with Darius horse begayn-
eth to neyghe, and that they shalde
not doubt, but it was the diuyne pro-
vidence of God to haue Daryous to
thys kynge, incontinente in an open
and cleare wether wythoute anye maner
tempest, it bothe lyghtened and thon-
dered whyle the horse neyghed. By
and by the other prynces leapyng
from theyr horses exhibyted vnto Da-
rius kynghye honours, and saluted
hym kynge. Thus by thys accasyon
was Darius anaunced to the kynge-
dome and empyre of the Persians, whi-
che he afterward wyth highe prayse ad-
ministred.

CKynge Darius was wont in prayse
of

Darius.

of hym selfe to saye, that by wattis
and aduersityes, he was made the wy-
se and more prouidente. Certeynlye,
thoughe this be comonly true, for expe-
rience is mother of prudence, yet such
prudence and wisedome cost the comon
weale moche, watteris for defence of the
coutrye be necessary and moch to be pre-
ferred afore cowardly peare and quiet.
And agayne, I graunte such troubles
and stormes do engendre wysdom and
experience of thynges. But doubtles,
out of the case of necessitie farre better
it were and also moche more godlye, to
setche wisedome oute of wyse mennes
bookes, then to gathet wretched pru-
dence wyth experimenteris and suche ha-
sardes as putte the hole countrey in
daunger.

The same Darius, wher he had im-
posed layd a tribute vpon hys subiectes
he sent sondrylye for hys collectouris,
and

and asked them, whether the tribute
whyche he had assed, seemed to gre-
uouse and ouerchargeable to the com-
mons. When they aunswere that it
semed meane and indifferente, he com-
maunded they shoulde demaunde, but
the halfe of þ whiche was assed. The
prudent kyng in dede intended at the
begynnyng to haue had no more. But
þf he shulde haue taxed the forthwyth
at noniore, he perceyued they shulde
not haue bene so well wyllyng to haue
payde it, as they were nowe, when he
assed them at the double and after
released them of the one halfe.

CWhen thys kyng had cut a verye
great þome granate, one asked hym,
of what thyng he woulde wylle to
haue so greate a nombre as therre were
grapnes or kernels, he aunswere, of
zoppre. Thys zoppre was the sonne
of Megabyles, whiche was one of the

D. i.

sayd

Darius

sayd seuen prynces, a verye good man,
& a ryght trusty and assurde frende to
kyng Darius. Signysyenge by thys,
that to a kyng nothyng ought to be
dearer nor more preciouse, then good &
faythfull frendes. This zopice dyd cut
of hys owne nose and eares, & so not be
ynge aknowen whome he was, fledde
awaye, like a fugitiue person, vnto the
Babiloniās, whiche at þ tyme were at
mortall warre with kyng Darius, say-
nyng that he was most cruelly han-
ded of Darius. The Babilonians bele-
vinge hym, & beinge persuaded by hys
colorable wordes, that hys tale was
true, espyenge hym a verye wyse & har-
dye man, made hym one of theyr chyef
captaynes. Ne sekyngh his occasion, de-
lyuertd vp þ hole cytye of Babylō vn-
to Darius. After whiche feate, Dary-
us was accustomed ofte tymes to saye
that he had rather haue one zoppyre hole
and

¶ soude, the to cōquere an hundred Ba=
bylonies. Babylon at that tyme was a
cytie most florysyng, a flowinge full
of all rychesse, yet preferred he one friend
afōre an hūndred Babylonies.

C Of quene Semiramis.

Semiramis quene of þ carias whi
che is cōnsuled to haue buylded
Babylō, caused to be wrytē vpon her
tōbe this layenge: do hat þ yngē so euē
shall haue nedē of money, let hym open
my graue and take so much, as he woll
despre. Darius after he had brōne þ citē
gynginge credite to þ tytle wryth muche
a do at last remouyng alwaye þ greate
stone, wherwryth the graue was co-
uered, money he fōude none at all, but
on the other syde of þ stone, he fōunde
thys inscripcyon. Onles thou haddeſt
bene an euell man and wryth money vnto
ſatisfyable, thou woldſte never haue
moued the gtaues of the deade.

Cōfēinge Xerxes. Et wene Xerxes p̄ sōne
 of Darius & Arimē-
 nes hys elder brother
 but borne afore Dari-
 us was chosen kynge,
 he was great stryke, who
 shulde be kynge. So
 when Xerxes had knowledge, that hys
 brother was comynge from the coun-
 trey of the Bactrians, he sent unto him
 ryche presentes and to them that bare
 them he gaue in commaundement that
 they shulde saye in his name thus unto
 hys brother. Wyth these rewardes thy
 brother Xerxes at thys tyme honorethe
 the but yf he may be onys proclaymed
 kynge, thou shalte be w̄ him p̄ chyfeste
 of all other. Arimenes assuaged wyth
 thys exceedinge humanyte, leste hys con-
 tention, & his brother beynḡ now pro-
 clayned kynge forthwyth he saluted &
 honored

honored hym as kyngē and moreouer
dyd sette the crowne upon hys hedde
Agayne Ferres the kyngē for hys parte
gaue hym the nerte place vnto hym.

Ye shal rede a lyke thing of Jacob and
Esau in the boke of Genesys.

¶ Thys kyngē beyngē sore ag特ued
w the Babilonians, bycause they trap-
torously shronke from him, & renouced
hym for thei rōrde: after ones he had
brought them vnder agayne, forbad
them to beare any more weapons, and
further commaunded they shulde syngē
at the lute and shalmes, kepe hatlottes,
haunt tauernes and alehouses and bse
wyde and longe garmentes, to thintent
that beyngē molisched and made effemi-
nate myth pleasure, they moughte no-
more studie to fall awaie from thei rōrde.
By thys prudent facte of patim
and hethen prynce we be taught, what
is the successe of dilicate and voluptu-

ouselyuytige. þingd an myd dwonod
¶ When he sawe al Hellepont full of
Chyppes and at the see roastes and play-
nes of Abydon, killed ioyth men, he
boasted hymselfe to be blessed and fortu-
nate, that he had so greate power at his
commaundement, and anone he wept a
good pace. ¶ Ittabamus the kynges vhi-
cle wonderynge at so sodain chaunge,
asked the cause. Then Peres the kyng
thus answereth.

¶ Oh vncle, a ryght depe thought entreteth my mynde, howe short mans lyfe is, syth of so passyng great a multytyde of men that I nowe see wi[n] in an hundred yeres not one shalbe leste a lyve. Undoubtedly þt man wolde thus consider þt shortnes of hys tyme, & in what state God hathe set hym herte in earthe, he wolde nat runne so heedlonge to all kyndes of myschypes. þt usc monest dñe
wicfot chasibillio boðmam This

CThys Xerxes what tyme he purposed to gyue battell to Grece, called together all the prynces of Alia and thus sayd vnto them. Lest I mought seme to enterpryse thys thynge of my owne prynuate counsayle, I haue gathered you together, but I woll ye remembret that ye muste obaye me rather, then counsayle me. Thys oration of Xerxes is not here recounted, to the intente it shulde be folowed. For wythout boubt it is tyrannicall, and that iwo manner wayes, fyfste bycause he abused the assemblye of hys lordes for a colute, to cast a mysl before mens eyes, makynge them beleue that al he dyd was done by the aduyse and counsaile of hys lordes, seconde, that he wolde venture vpon a matter so daungerouse to the hole peopple, beyng inforced rather of hys owne sensuall iuste, then induced by wylle counsayle.

D.iii.

20 Hen

Xerxes

¶ When this kynge was vexid and almoste put to the worse but of. iii. hundred Lacedemonians whete as he hym selfe had wyth hym a verye greate multytyude of souldiours: He confessid hymselfe deceiptid in thys, that he toke wyth hym many men, but fewe souldiours. He perceived well that it forceth not so muche howe manye there be, as howe well assayed, pyked, and tryed men there be.

¶ When the espyes of the Greces were taken in hys hoste, he would do thē no maner harme at all, but moreouer bad them marke and viewe diligently hys hole armye, whiche thing when they had done, he lysenced them to depatte wythout hurte of anye persone. An example of a singuler confydence and affyaunce in hym selfe and in hys power.

Attoxerxes

Artoperres.

Contra. **O**f Kyngē Artoperres
wyth the longe
hande.

Artoperres the sonne of Xerxes
surnamed wyth the longe han-
de bycause hys one hande was longer
thē thother, was wont to say it is more
Kynglye to put to that to take awaie.
Regalium et adire quam adire. Meanyng
that it is more worthy for a Brynce
and ruler of the people, to augment
the honoure and ryches of suchē as he
hath rule ouer, rather then to diminishē
the same.

Contra. **W**hen Satibarzanes hys cham-
berlayne begged a thynge of hym, whi-
che was skarle lawfull, and the kyngē
patcuyed that he was prouoked vnto
it by one that promised hym .xxi. thou-
sande coygnes of that countrey moneys
for the obteyninge of the sute, the King
com-

Cresus.

cōmaunded hys treasouroure to bringe
hym therte thousande copnes called
Darikes, whiche so sonne as they were
brought hym, he gaue the all to Sati-
batanes, sayinge. Holde here o Sati-
batanes . For wyll I gyue the thys
I shall not be the pover, but I shulde
be the worser & the vngryuouser man
yf I shulde haue graunted the thynge
that thou demaundest. The most noble
and excellent kyng, had deyved, howe
he myghte, neyther make sadde hys fred
nor deflecte from ryght and equitye.

C Cyrus the yonger.

 Cyrus the yonger, what tymie
he shuld pitche his feld agest
hys enemys , hys freunde
Clearchus couisailed hym to
kepe hym self behind þ Macedonians,
& not to cast himself into þ daunger of
þ warres. What saiest thou Clearchus
(φ)

Cressus.

(of the kyng): Dost thou counsayle me
that where as I couette a kyngedome,
I shoulde shewe my selfe unworthy for
a kyngdome? ¶ C Of Cressus.

C At the tyme of Cyrus the great
which was the fyfth kyng and
monarcke of the Persians, of
whō we haue heretofore sume
what spokē, raignēd the riche Cressus o-
uer the Lidians, & in the first part of A-
sia he warred against kyng Cyrus, but
Cyrus vanquished him, conquered his
lande, and toke hym prysonet. Nowe,
when Cressus saw the souldyours of
Cyrus spoylinge, brennyng, and ma-
kyng hauocks of all that was in the
cittie whiche they hadde taken, he as-
ked Cyrus what they dydde. Cyrus
answēred, mayre they destroye thy
cittie, and spoile thy goodes: No no,
(quod Cressus) No thyng here is no be-
myng, it is thyng that they destroye,
¶ These

Cresus.

These wordes wyttyly spoken moued
Cyrus to calle backe hys soldyours
from spople.

But when by the commaundement
of Kyng Cyrus he shoulde be burne,
euell when he shoulde nowe goo to the
fyre, he cryed out wþth a very lamen-
table and weepynge voyce, O Solon,
Solon. Kyng Cyrus wondryng
what these wordes shoulde meane, bad
one of hys seruauntes aske hym, for
what cause wþth so greate sorowe, he
cryed thus and named Solon. Then
Cresus drawynge a greate syghe euell
from the batome of hys harte aunsw-
ered in thys wyse. Solon, somtyme a-
monges the Athenians was a very
wyse man, unto whom Jones when
he was wþth me dyd shewe and exhi-
bite moche kynges awd worship. I
shewed hym all my power and trea-
sures, whiche done I asked hym wher-
ther

ther he thought that euer anye aduersitie or misfortune coulde happen vnto me, being furnyshed and fensed with suche power and ryches agenist all chaunes of fortune, or force of enemyes.

But to this, aunswereſ **Solon**, rebukynge me for my securitie and careles mynde & sayd. No man in the worlde oþryng **Cresus** is so happye and fortunate in thys life, that he can be called throughly & in euery parte blessed, aſſore he dye, neþher is there any man I assure the, be he neuer so myghtye, but ſome aduersitie maye come vpon hym and ouerthrowe hym or he be aware.

But at that tyme truthyng alas recheſly vpon my happy lucke & ſuccesse of thyngeſ, I despysed his wordes, neþher coulde I ferre thys ſo excedyngē a falle, as nowe I fynde. Wherfore bycause nowe fyrl I vnderſtode the ſentēce of **Solon**, therfore nowe aſſore my

Cresus.

my deathe I named hym. And I do
wysche all men in prosperite not to be
vnyndfull of my fortunes and cala-
mities that maye chaunce, leste they
become ouer hawly by reason of their
present felicite, & greadye to attempte
thynges headyly that by occasyon may
be their bitter confusyon These thynges
whē Cyrus þ kynge herde, he was not
a lytle touched wþh pytie and clemencie
towardes Cresus and sayde, he wold
not herafter shewe hym selfe to hard wþ
pon Cresus, whiche was sometyme
a ryght myghtie kynge, for he remem-
breth that he hym selfe also is a man,
and that it inought chaunce hym to
haue nede of other mens ayde and
mercye. After that, he commaunded
Also Cresus to be brought vnto hym
whome he enterteyned lyke a noble
prynce and vsed hys adupse and coun-
sayle in al his affayres & procedynges
Thys

Chys Ctesus after he was taken
prysoner of Cyrus, by thys argument
preferred pear before wortes, that in
tyme of pear, the sonnes be wonte to bu-
rye the fathers, but in wortes contrary
wyse the fathers bury the sonnes.

COf Amyntas and Alexander
hys sonne.

Ayle the Persians were a loft
and had the chiefe empire of
the monarchie of the worlde
they went aboute also to sub-
due all Grece and Macedonie. But by
cause god hath prefixed the certayne ly-
mites to euery kyngdome whiche can
not be passed ouer, therfore the kynges
of þ Persians coulde neuer subdue vnto
theiρ dominions neyther the Ma-
cedonians nor the Grekes, Neuertheles
on a tyme þ Persians sent theiρ ainbaſ-
sadours vnto Amyntas then kyng of
Macedony

Macedony and required him to yelde hym vnto them. Kynge Amynatas feareyng the power of the Persians, voluntarilye in maner submittynge hym selfe, promyssed to do what so euer they woulde haue hym, and interteyned the Ambassador wþt all kynde of humanytie, Nowe, when to the ambassadours desyre a solempne feaste was ordeyned, they required that for the furniture of the feaste certayne noble matrones & theyr doughters myghte be brought thither. Amynatas durst denye them no thyng but comauanded they shulde be brought to the feaste. So when the Persians had well fauoredlye washed theyr chrotes wþt myne, forgettynge all honeste sobrietie they began to dallye wþ the Ladys so vnshamefashlye, that Amynatas and the yonger kynge Alexander his sonne were not a litle abashed and wery to

see

Se they shamefull deuinchours. Alexander desired hys father for the reu'rence of his age, that he wolde departe from the banke, and go to his rest, sayenge that he wolde kepe them bassadors compa-nye. When he hadde thus conuayed a way hys father, he pretended great my-
th, and suffered the Persians to dayly
and spore byth the ladyes at theyp^r ple-
sure. At laste he desyred them they wold
ryse for a whyle, and lycence the ladyes
to departe a lytle, for they shulde come
in agayne forthwith niuch more gorgi-
ously arrayed. The lordes of the Per-
sians were very well contente therwyth.
In the meane season the yonge kyng
caused a ppcked sorte of yonge men
that hadde good faces, to be decked
lyke ladyes, and to retourne to the ban-
ket, to whom he had gyuen in comman-
dement, that euery one shulde haue un-

Scilurus

haue vnder hys clothes a swerde wher
wyth in the myddes of the daylyaunce
they shulde kyll the Persians, whiche
thyng was done in dede. For of these
yonge men the Persians were slayne e-
very one, & by thys meanes was they
knaurye greuously punyshed. Thys
Alexander is nomibred amonge the aun-
cestours of Alexander the great.

Of kynge Scilurus.

Scilurus kynge of the Scy-
thians hauyng fourte score
sonnes, when he laye on
hys death bed, called them
all afore hym. And commaunded a
bounche of roddes to be brought vnto
hym, whiche forthwith he delyuer-
ed fyre to one and then to an other
to breake. When euery one of them re-
fused it, bycause it seemed impossible,
hym selfe toke in hys owne hande rod
by.

By god and so easely braken them al, and
monysynges hys sonnes byth these
woordes. If ye shall conynue together
in loue and concorde, so shall ye remayne
stronge and invincible; but contrarie
wyse ys ye dyssenter paure felues by de-
bate and sedicion, so shall you be weake
and easly to be banquished.

¶ Elo kyngē of Silice at a
certayne banquet whē accor-
dynge to the guyse of the co-
trey the lute was caried a-
bout & all the rest dyd syng
in order, for that was a-
¶ Grikēs counted a thyrige
mīmendacion and honestye,
¶ to the Kynges course to
the lute, he commaunded hys
rought into the bankeſting
orthwyrth he easely and ligh-
ly hym.

E. ii.

શિગની

Singisprenge by thys hys dophinge, that
chualtys is muche more pryncely and
mete for a kyng, then to syng at the
lute, albeit in very dede luting is an ho-
liest pastyme and mete for gentylmen,
so that it is moderately vsed and be no
impediment to theretcyses of chualty.

L This kyng on a tyme exacted mo-
ney of hys comons, whome when he
perceyued in a hurly burly for the same,
and readye to make an insurrection, he
thus sodaynly appeased, he sente them
wordy that he woulde but borow the
money that he requyred of them, for he
woulde restore it them agayne bythyn
a certayne tyme. Than the wyllyngly
gave theyr money.

By thys gentyl fufferaunce and polle-
cie he brought about, that he wanted
not money necessarye to hys warres
and neuerthelesse he hadde hys comons

had-

hantes falle vnto hym. so whyche thyng
 brought to passe, that he anolte had the
 myctoyre ouer hys enemys, whete
 as peaduertise of in that sodeyne tu-
 mite and rore, he had contynued to
 exacted of hys obsteate comens un-
 expeditly the thinge that had ben ne-
 verthelesse lefull, he myght haue chau-
 ned soner in the tage and tyme of the peo-
 ple, to haue bene destroyed of hys owne
 comens, then by hys comandement haue
 vanquished hys enemys. q. 9. 11. 10. 11.
 Such a thyng it is, brother. In hys
 yng place to a multitude and by wylle
 done to compasse that thyng, whiche
 by dexter meanes could not to gles be
 brought about. albeit in dede, thys
 kinge, when the warres were fynys-
 hed, consideryng the great improue-
 ry thyng of hys subiectes whyche by
 contynuall warres and grevouse ex-
 actions thy had suspeyned. he repayed

E. iii.

them

Heron. 3

them theyz loue. Paulus calleth vs to
tendre vnto all men that is due; to whos
tribute, tribute, to whom custome, cu-
stome, to whom feare, feare, to whom
honour, honour. He bydeth vs be sub-
iecte to oure prynce not onely for feare
of the prynces iudgments, but euen
for conscience.

And for thys cause he saþþ we paye
tribute to thys kyng to thintent
we shoule paye oure dutys wyllyngly
to oure prynce and obere hym as gods
ministres, as so Paulus calleth hym to
the terrible damnacion of the most
cursed Anabaptistes. Whiche at this
daye go aboute to plucke men frome
theyz allegiance and deuise obedyence
unto theyz prynces ordynacions.

Heron whiche sugerred the for-
sayde Selon in the kyngedome
of

of Sicile, sayde that woman that felype
spake hys mynde vnto him was eyther
impotune or greuouse. But suche as
blabbed out me secretes thoses he thou-
ghte hurted them also vnto whom they
blabbed them, for asniuche as we hate
not onylē them that dysclose our coun-
fables, but also them that haue hearde
suche thynges as we wolde not haue
knownen.

COne vpprayded hym, that hys bres
the dyd stynke. He commeth home and
chydeth hys wyfe, bycause she never
shewyd hym, that hys mouth sauored
nietely (þe) I thought that all men
had sauored in lyke wyse. These wor-
des declared an exeadynge great cha-
stite of the woman, whiche never in
all her lyfe, had approched so nere vnto
any man that she coulde seale the bres-
athe of hys mouthe, saue onylē her hus-
bande.

283 Thys kyng also bycause in the
Quene hys myles presence the poete
Epicharmus spake certayne rybaw-
douse wordes, set a fyne on the poe-
tes head. ¶ Nchethen prynces thus pu-
nyshe knauery and wanter wordes,
what ought Chrystians do, whiche be
expresselly by Chrystes mouthe threate-
ned to yelde accouytes for enemye ydole
worde that procedeth forth of theyn
mouthes.

Demetrius the sonne of
Antigonus.

Dunge Demetrius was of
suche excedyng clemencye,
that when he had reconquie-
red the Athenians which se-
diciously had shunke from
 hym, and perceyued they were welnere
sanished for defaulte of corn he calling
them

the togyther, in an open assenible grau-
ted the frely a great quantite of grayne.
And when in hys spekyng of these
thynges to the people, he chaunced to co-
myn a baldarysme, pronowncinge a cer-
taine word otherwyse, then it ought to
haue bene pronounced, and one of that
semble interrupted hym in his spea-
kyng and shewed hym howe to pro-
nounce that worde ryghtly: Trulye (w
he) for thy correction, I graunte you
other sytys thoulande bushelles. I
doubt in thy fact whether we may not
sayle at the greate benigentie of thy
pynce towardes them whyche a lytle
to fore were hys ennemys, or rather
at hys exeedyng courtesye and cyup-
litie whyche not onelye toke in good
parte that one of hys subiectes cor-
rected hym in hys wordes, but also
estemed the same worthie of so greate
a rewarde.

DURCE

apphen

Demosthenes.

200 when thys kynge Demetrius had
monne the cypte of Megara, and hys
men of warre had dispoyled and made
hauocke of all togythet, accordyng
to theyz maner, it was shewed hym
that an excellent Philosophet named
Stilbon was amonges them. The
kynge whiche euer had leatnyng
in hysche pryce and admiracion, hadde
that the philosopher shulde be brought
forth unto hym. He came, the kynge
him louingly receiued and after he had
awhyle wþ th gentle communicacion
intervyned hym, he asked hym if hys
souldyours hadde taken anye of hys
goodes from hym. Sronian (þe phi-
losopher) hath taken away our goodes
for I coulde espye noman that dispoy-
led vs of our lernyng and knowledge.
Meanyng, that only the goodes of
the mynde (whiche be the true goodes)
be not subiecte to the violence of warres.

Demosthenes.

C Demosthenes.


 Demosthenes the mooste
 famousse and excellente
 Oratour amonges the
 Athenians ; of whome
 in my former booke I
 haue made mencion, on
 a certayne tyme whyle he was makynge
 an oration in the parliament house a-
 monges the commons of Athens, of
 most weyghty things belonging to the
 commonwealthe & perceiued that the peo-
 ple gaue no eare vnto him, but rather
 murmured agest hym to make him hold
 his peace he stinted of his oration & said
 he wold brefely tel the a new pleasant
 and praye tale. The people nowe be-
 gynnyng to lyste vp theyr eares at-
 tentiuely vnto hym. There was (þ he)
 a certayne yonge man, whiche had hym
 an asse, vpon whose backe he myghte
 carrie

Demosthenes.

carri certayne stufte from Athens to Megara. In hys forney the heate of the daye brynginge herie feruelt (for it was in the myddes of somer) bycause he coulde fynde no shadre vnder whiche he myghte defende hym selfe from the bryntynghe heate of the sonne, he toke the fardelle downe of the Alles backe and sittinge vnder the Alle, by thys meanes couered hymselfe wþþ the shadowe. Whiche thing when the Mankeyman whiche dyd lette hym hys alle, espyed, (for he wente with hym to brynghe honie hys Alle agayne) he woulde in no wylle suste hym, but pulshed hym awaie from vnder the shadowe, saynge he hyred not of hym hys Alles shadow, but hys alle only. The other contented on the contrary syde, that forasmuche as the shadowe is a thynge so annexed and knyt to the bodeþe that it cannot be seuered from it, he ought

oughte by hys bargayne to haue also
the shadowe. Thus betwene these two
atrose a verye sharpe and bytter stynge,
in so muche that at length the matter
cam to strokis gyuyng, þ one stynge
affirmyng that the asses shadow was
not hyzed, the other as stynge aun-
sweryng that the shadowe also was
hyzed. At laste they go to lawe tog-
ther. When Demosthenes had spoken
thys and had perceayued that the peo-
ple nowe gaue good eate unto hym,
sodenly he begaune to departe oute of
the parliament house. The Athenians
holoyng hym stell and desyryng hym
to tell vp the rest of hys tale, he smiled
and maketh them thys aunswere. And
are ye so desyrouse to heare of an
asses shadowe, and when I speake of
erneste maters ye woll gyue no eate?
Trulye I wolde wylle that Christen
men myghte not be lykened to these
Athe-

Demosthenes.

Athenians. The tales of Robyn hode,
of Beues of Hampton, of syre Guy of
warwyke wyrth suche other fables are
gredily red and redde agayne.

But the holy Byble of God, whiche
treateth of earnest matters, that is to
wytte, of oure belife in Chryste, of true
repentaunce, of the worthy fruytes
of the same, of the dyffERENCE betwelle
Gods lawe, and mans tradicion, and
of suche other thynges touchyng oure
gostly helth and saluacyon, we set lytle
by, yea we dyscourage men and wome
from readyng of it. If we begynne a
lytle to talke of scripture, anone we
be heretiques. But so longe as we com
moni De asini vmbra, of Robyn good
felowe, or of the FayFFE we be good
Christians.

When it was laied to hys charge that
he studyed eloquence unmeasurably, he
thus auoyded the. In that I study elo-
quence

quence I declare that I am under awe
and lawe, and that I wol vse no except
power Contrariwyse they that despise
the studye of eloquence be commonlye
suche as loke to rule the people perforce
and whyche go aboute nat to persuade
men with wordes but to compelle them
wyth swordes. Assuredly, I am astayd
lest amonges Chyisten me there be not
a fewe whyche in Councelles & assen-
bles sike rather to inforce wyth threttes
and power than wyth approued rea-
sons to persuade other to agree vnto
them.

¶ The commons of Athens on a time
requyred Demosthenes that he wold ac-
cuse a cettayne person ,whyche thyng
to do when he refused, the people began
to cry out (as theyr custome is)against
hym as though he wold haue killed
hym . Then Demosthenes rynginge
up, thus began to speake vnto them.

Demosthenes.

A counsaylour ye shall haue of me (O
pe men of Athens (whether ye wol or
not, but a skaundercour ye shal not ma-
ke me, though ye wolde. Here is to be
noted the excedyng great stomake and
honeste herte of Demosthenes whome
the Comyners of Athens (for in them at
that tyme was the gouernance) could
not bowe from the path of iustice for al
theyr manacies. And shall Chryssten
mens mouthes then be stopped fro pro-
fessing the trouthe or inforced to speake
vntrouthes for heuy lokes?

CoWhen kyng Alexander of Mace-
donye offered peac vnder thys con-
dition vnto the Athenians , yf they
wolde yelde vnto him. viii. citizens , a-
monges whome was Demosthenes,
Demosthenes began to tell them a
fable of the wolfe , whiche vpon this
condityon offered peac to the shepe,
yf

þf they woulde yelde vp the dogges, by
the wolle he vnderstode Alexander, by
the dogges those that then had charge
of the peoples maters, by the shepe the
commons of Athens. Thys tale of De-
mosthenes very wytty steyed the Athe-
nians to deliuer vp from them theyz wi-
lest coussailours, whiche with theyz vi-
glauncye and prudence myght chace a
waye their enemies. Let thys fable mo-
nysh comonalties what so euer they be,
to kepe euer amonges them some wytty
and sage Counsaylours agaynste all
chaunce and stormes.

CThis moste eloquente Oratour in
his youthe, when he fyfste shulde be-
gynne to exercize the offyce of a com-
mon counsaylour, was wonke to saye
to hys famlyares, that knowyng
within hym selfe howe greate enuye,
grudge, feare, sclaundre and daunger
hangeth ouer hys hedde nowe appre-

F. chinge

Demosthenes.

Chyngē to the ministracion of the com-
mon wealth , yf it were in hys election
to chale the one of the two , he woulde
rather runne to hys death , then go to
Speake in the parliament house or in iu-
diciall matters.

Demosthenes for hys hysghe elo-
quence and wyte was I sayde , chosen
of the people to be one of theyz Coun-
saylours , whyche offyce, consyderynge
the nature of the people , he sayde he
had leuer forbeare then beare . The
respecte of God , the loue of a mannes
countrey maye worke muche . But
surely elles , thys regarde taken away
what man onles he were worse then
mad , woulde be a Counsaylour to a cō-
monalty or chyefē rulēt , yf he myght
chose ? If he beare hym selfe a good
man and vpryght in all thynges , hys
counsayle and proceadynge can not
please the blinde and ignorant multe-
tudg

tude, whose iudgemente is euer ouer-
thwart and crooked. If he be an euell
dysposed man and careth neyther for
god nor man (as manye be) he shalbe
hated and abherted both of god & man
And truly it is very harde to please a
multytude , eyther wyth godlynes or
wyth worldly policie and wytte, whiche
thyngē they knowe well ynough that
haue had the experiance. I speake not
thys to dyscourage Chrysten offycers
and rulers from doynge theyr myni-
stration, whiche is bothe godlye and
gods owne ordynauice , as Paule tes-
tifyeth , but rather to comfort them
in theyr callynge, remembryng, that
the more troublesome a charge it is and
subiectes to dyspleasures, enuyes, and
grudgynge of the people , the more
thanne it deserueth of him that at leng-
the rewardeth all thynges done wyth a
symplye and pure eye.

Cato

C Of Cato the sage.



Cato the elder was wōt to say, þ he had leuer for a good turne haue no reward: thā for an euel turne haue no punyshment. Signifieng, þ nothinge is more periloule to a cōmon wealth, thē impunitie, whiche alwayes allureth men to do worse and worse.

C The same Cato also said, that he for gaue all mē that offēded saue him selfe. Now that mā doth pardon and forgiue hymselfe whiche repenteþ not him selfe of that he hath mysdone. And againe he taketh punyshment of hym selfe, whych wyth dylygence redresseth the thynges that by negligence was committed.

C Adhortyng offycers and rulers to punysh offendours, and malefactours, he

he sayde, suche as myght restrayne wic-
ked doers and wolde not: oughte to be
stoned to death.

¶ He sayde, he hated that souldyore
whyche in walkynge moued hys hades
and in fyghtynge hys fete, and whych
louder rounted intente, then cryed in
felde, And that Capitayne or Ruler
was starke nought whyche coulde not
rule hym selfe.

¶ He sayde he loued rather those
yongmen that blushed them that wax-
ed pale, bcause blushynge is token of
an honest nature, but palenes not so.

¶ He sayde that euerye man oughte
most to stande in awe of hymselfe, bcause
no man can at any tyme departe
from hymselfe. So shoulde it come to
pas, that whatsoeuer we dreste not
do in presence of other, we woulde be
abashed to do the same, when we be
alone.

Cato.

When he sawe other Hebatours and lordes of Ronie set vp gorgyouse ymages in memorie of them selues : I had leuer, sayth he, that men shuld aske and maruayle at me, why Cato hath no ymage set vp for hys memorypall, then why he hathe one.

Sygnifyenge, that he had rather do worthy actes to thyrtent in tyme comynge, men knowynge, that he deserued an ymage to be erected in memorie of hym, mought wonder why he hath none set vp in his comendacion and memorie.

He admonyshed, suche as be of greate power to vse skantly theyr power, that they maye vse it euer. **M**anynghe that power by clemencye and gentylnesse is made longe, by roughnes, shorte.

CSuche as defrauded vertue of her due honoure, he sayde, take awaye vertue

vertue from youthe. Meanyngē, by
rewardeſ and promocion yonge mens
mīndes be kyndled vnto vertue whych
yf ye plucke awāye: a non vertue woul
make faynt and quule.

C He sayde, a Magistrate or iudge
oughte neyther to be prayed for good
men, nor intreated for euell men.

By thys he meant, that it is a greate
lacke in the iudges yf they muste be
prayed to be indifferēce vnto good
menne sythe they oughte of theyr owne
mere mocion fauour honest persons.

Nowe for vngyghteous persones a
man to be a suter, it is a token per-
chaunce of humanitye, but a iudge to
be intreated for suche, surelye is a part
of a shynker of iustice.

C He sayde that iurye althoughe
it bryngeth no daunger to the worker
of it, yet it is daungerous vniuersally
to all men. Meanyngē, that therem-

Cato.

ple of iniurie bnpunyshed threatneth
iniurie to euery man. for yf it were
laweful to do hertte wythout punyshe-
ment there shulde be no man sure from
the violence of the wycked and detrac-
tive personnes.

Che sayde an angrye bodye dothe no
thyng dyffer from a mad man but in
the tariaunce of time. Signifyng that
wrathe is (as Horace the Poete sayeth)
a shorte frensye.

Suche he sayd as moderatlye and
sobelye coulde bse the auauncemente
of fortune : be nothyng at all assaul-
ted wyth the grudge or enuye of the peo-
ple. for he sayde me enuye not vs but
our goods wherwith they se vs adouc-
ned and slowynge. Outwarde goodes
be out of man, but the wyce of blyng
them proudly, is within man.

CSuche as accustome them selues
to be etnestte in tryfles, he sayde shall be
in

In ernest maters, trifelynge;

¶ He blamed the cytizens, bycause they committed theyr offyces euer to all one personnes. For me me thyngē sayd Cato , ye eyther lytle esteme the officies of your citye, or els ye iudge felwe worty to haue them. Wherof the one was to iudge amisse of the publike power, þ other to haue an euyll opinion of the citizens.

¶ He exhorted yonge men , that those whiche were conie vp to dignitie and promotion by indifferencie, good demours , prowesse and vertue : shulde not now fowly growe out of kynde and degendre vnto worse , but if they were come to worshyp by ambytione and extortions, they shulde nowe yet frame them selfes to a better kynde of lyfe.

For so, sayde he shulde it come to passe, that bothe they shoulde increase theyr glory, and these abolishe and were oure their

Cato

theyz blottes with theyz well doynges.
¶ This prudent Senator Cato, the
more he studed and traueld for þ wea-
le of the cytys of Rome, the more the vn-
thankfull Romanes, hated and spyted
hym. Whiche thynge when he espyed,
he sayd openly to the people, that of his
enemys he was therfore enuyed bycau-
se he continually rysyng cuerye upghte
and settyng asyde hys owne pruate
affayres, traueld in the matters of the
common weale, nothyng the ingraty-
tude and vnthankfulnes of the people
Assuredlyc thys is the nature of that
beast of manye heddys I meane of
the people, for so the Poete Horace
callith them not wythout cause. En-
glande hathe at thys daye a Prynce
unconiparable Henrye the eight, she
hath vpon his maiestye Counsailours
attendantz not a fewe euen the monste-
prudens

prudent and graue personages that
coulde be pyked out of the realme to
gyue holosome counsayle, she hathe bys-
Choppes, she hathe teachers a greate
manye, both learned and godly, yet her
ingrate chyldren haue not refrayned
from treasons, from sedicions, from
bothe preute and aparte grudges and
furyses, from sclauderouse reapportes,
from blowynge abyode and brutynge
of moste shamefull and detestable le-
synge and thinge, neuer done, spoken
nor yet ones thought vpon, as they
were ymagyned to haue bene. O in-
grate Englāde. O crooked and paruerse
generacion. But I retourne to my
purpose.

Chis Cato verry wyttyly and sayd
that fooles brynge more vtiltie & pro-
fette vnto wyse men, than wyse men
to fooles. For the prudent and wyse
personnes, whyle they sone espye the
etrours

Cato.

etrours and misledemenours of fooles
and eschue the same : they become the
warer, but fooles not so , for the thin-
ges that they se well done of wylemen,
they haue not the wytte to folowe.

¶ A certayne person whiche studied
for nothyng elles but to fare well, co-
ucted muche to be familiarre wþth Cato . But Cato refused hym vþterlye,
sayenge he coulde not lyue wþth hym
that sauored better in hys palate then
in hys herte.

¶ A louers mynde, he sayde, lyued in
an other bodye , agreynge to the com-
mon prouerbe that saythe.

Animus sicut potus est, ubi a mat' qua' ubi amans.
The soule or mynde of man is rather
there where it loueth , then where it
lyueth.

¶ Of thre thynges done in all hys
lyfe he sayde he repented hym , fyfte,
þt he commytted anye hys seccates to

a woman, seconde, yf to any place he
be carayed bi water whyther he mought
haue gone by lande. The thyrd, if any
day had eskapecd him by negligence w
out frute.

CThys Cato for all he was one of
the chiefeste Lordes of Ronie, yet hys
chiefe delite and pleasure was in hus-
bandrye, in so muche that he wrote al-
so bookes of husbandrye. For he sayde
that of husbande men be engendred
most stronge men, most hardy souldy-
ers and personnes least replete wyth
gyle and malice. And when he was de-
mauaded what gaynes was moost cer-
tayne and best, he aunswered, to gtease
or pasture well, what nexte, to pasture
metelye well, what thyrd to clothe well
what fourth, tyllage. Why (quod one
that stode by) what is it to gayne by b-
saunce or lone of money? What is it
(y Cato) to kyll a man.

Cato.

CA certayne person whiche rose erly
in the morynge and founde hys hōse
knaulen and eaten of the rattes, beynge
troubled wyth thys syght, thynkyng it
a pronosticaciō & token of some misfor-
tune: He commieth to Cato to aske hys
counsayle & to know of hym what euyl
thys thynge pretended and sygnified.
Cato maketh hym thys aunswere.
Certes my frende, it is no monstruouse
syght to se rattes eate mens holes, but
yf thy hōse hadde eaten the rattes that
had bene a monstruouse syght.

K The Table of the fyrist boke of the
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fo. viii.
fo. x.
fo. xi.
fo. xii.
fo. xv.
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fo. xvi.
fo. xvii.
fo. xviii.
fo. xix.
fo. xx.
fo. xxii.
fo. xxiii.
fo. xxiv.
fo. xxv.
fo. xxvi.
fo. xxvii.
fo. xxviii.

1323.

¶ Impryneted at London in flete-
strete by Wyllyam Copland, for
Rychard Kele dwellynge in
Lonibard strete neare vnto
the Stockes mar-
ket at the sygne of
the Egle.

51809